THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, SEPTEMBER 16, 1852. NUMBER 198.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

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OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

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☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary agency of G. W. LIGHT, No. 3 Cornhill.

For the Independent.

ROBERT CLIVE AND JAMES WOLFE,

OR THE DECREES OF ROME, AND THE DECREES OF GOD.

A hundred years ago, the Queen of the Seven Hills was saying in her heart, "My dominion shall encircle the globe. Asia, that world of the hoary Past—America, that world of the brilliant Future, shall meet at my footstool. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall waft the gold and homage of the gorgeous East and the mighty West to this Eternal City. Beyond where Alexander trod—beyond where floated Cesar's ensigns, shall stand the pillars of my dominion—a dominion to which all heathens and heretics shall submit or perish; a dominion over all the kingdoms of the world and the glory of them,' and whose glory shall never fade."

Thus Rome decreed,
And why not?

At the middle of the last century, the peninsula of India, containing about one-sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of "his Most Christian Majesty" of France, "the eldest son of the Church." France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories, even, was in peril. But the idea of an *Indo-French* empire—to be governed *nominally* by native rulers, and supported by native armies under European discipline and command—had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfillment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American states east of the Mississippi, with revenues more ample, and subjects more numerous than belonged to any European state—India, the goal of the merchant and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power forever exalted above that of her Saxon rival. The other might install her priests and saints in every Hindoo temple, transfer the funeral pile from the widow to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic infidelity, from Mecca to the Chinese Wall.

But God said to Rome, "Thy counsels shall not stand. India and Asia are not thine."

Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not God. Desperation showed through his sullen face. A dark soul looked out from under his black heavy brow. His temper is fierce. He cannot bear restraint. He knows no fear of God or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth or distinction, he has no prospect. He vows, "I will not live. My pistol shall yield me quick relief." He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

The name of this young man was Robert Clive, ordained of God (whom he neither loved nor feared) to annihilate the French empire in India, and blast the purposes of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days and then repulsing the besiegers with almost incredible skill and valor, he struck the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire which Dupleix had projected for Papal France, was turned over to her great Protestant rival. Again the rising empire which Clive had founded, was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear and consented not to fight. But he could not rest. One hour of agonising thought *alone* made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassez revealed God's decree, that British dominion in India and Asia should endure. Thus did Jehovah smite the scarlet hand stretched out to grasp the eastern hemisphere, a hundred years ago.

But there was another hemisphere beyond the Atlantic, and there the purple-clad Lady of the Tiber would have an empire wider than all the world that Cesar knew. That new world was hers by right divine of discovery and prepossession. Her disciples had threaded the forests from Montreal to St. Anthony, and thence to the great Gulf, scattering names canonical in all their pathway, monuments eternal of their right and purpose to possess the land. And more, her "Most Christian" son of France commanded those avenues of empire, the St. Lawrence, the lakes, and the Mississippi. Soldiers who invoked the Virgin and adored the wafer, defied the power of Britain and her colonies at Fort Du Quesne, and commanded the Ohio river. The mines, too, of Mexico and Peru, the broad plains of the Amazon and La Plata, were all her own. Indeed, from the north pole to the south, in the new world, none disowned her scepter, save a few red heathens in the woods, and a few white heretics along the shore. And when the New World should overtop the Old in coming ages, her ensigns should wave in glory along the western sky.

But what means that shout, "They fly—they fly!" amid the din of battle, on the heights of Abraham? The expiring Wolfe starts up from the stupor of death to ask "Who flies?" "The *French* fly." "Then I die contented," says the soldier, and expires.

But the hero of Quebec little knew the full significance of that shout. "They fly!" It meant that Canada had passed from French papal rule forever,—that the chain stretched from the lakes to the Gulf to bind the great Valley to Rome, was broken. It meant that North America was lost forever to the Pope,—it meant that the scarlet rider of the ten-horned beast should never control the destiny of the western hemisphere,—it meant that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus, by the sword of the Saxon, did her projects perish, in the farthest east and the farthest west.

How does all history display the glorious Providence of God! How sublime and beneficent is the grand drift of human affairs, *as controlled by that Providence!*—how dark and deplorable is the world's history as the designs and character of *men* are displayed!—how bright and blessed as the plans and agency of *God* are concerned! How adorable the wisdom that uses wicked men unconsciously, or against their wills, like Clive or Hastings, to subserve the kingdom of Christ! How surely will the roll of ages crush Antichrist and every antichrist!—how delightful that God's decrees will be fulfilled!—how sublime Jehovah's march along the ages! How do the grandest schemes, the profoundest policy, the most potent combinations, that are antichristian, perish before Him! Courage, then, ye friends of God and friends of man. The Lord reigneth, and let the earth rejoice in the fore-ordained decree, that the splendors of his power, wisdom and love, shall be displayed by means of "whatsoever comes to pass."

PROSPECT, Conn., August, 1852. J. K.

NOTE.—The reader may find a most interesting and instructive account of the foundation of the British empire in India, in Macaulay's Miscellanies. Articles Robert Clive and Warren Hastings.

For the Independent.

AWAKE, THOU THAT SLEEPEST.

A few years since, a brother "beloved in the Lord," who, we trust, now rejoices in glory, happily remarked, in view of the many conversions on shipboard, that "*the church had gone to sea.*"

The sad inquiry often comes to us, "Why are not souls converted, when the truth of God—the whole truth—is proclaimed—where prayer is offered "without ceasing," by the few truehearted disciples who trust the promises. Alas! must we not fear that the world has so encroached upon the church, we are in danger of losing our landmarks. The impenitent around us, ask with triumph, "Why seek ye the living among the dead?" When has the standard of piety, in nominal evangelical churches in New England, been so low as at the present day?

Sometimes we are led to fear that the light which should "shine before men," in a humble, consistent, holy living, has merged into the glare of the votaries of fashion, the glitter of vanity and folly.

An impenitent young man once remarked that "he could not be in the presence of a certain young lady, who *lived for the Savior*, five minutes, without being reminded of his responsibility to God." When shall *all* the friends of the Redeemer thus shine—renouncing the vain amusements of this fleeting life, and seeking the honor that comes from God?

May the Holy Spirit descend with power to *convert the Church*, leading many back to their "first love"; then "shall they teach transgressors" their way, and sinners shall come in clouds, "as doves to their windows." HOPE.

For the Independent.

A HARD CASE.

MESSRS. EDITORS:—You are aware that I am pastor of the Presbyterian church on the corner of Prince and Marion-streets in this city. My congregation extends from No. 1 Pearl-street, to 65th-street, and from Hoboken to Brooklyn and Williamsburg; so that in the discharge of my pastoral duties I am constantly called to different points, and from one extremity to the other, of this immense field. And yet, sir, according to usage, in this community I cannot avail myself of the use of any line of omnibuses or of any one of the multiplying lines of railways in the city.

I will state two out of many facts, to show how severely the thing works. On the morning of our last Thanksgiving-Day I went to Newtown, L. I., and held service, with the intention of being back in season for the 3 o'clock service at my own church in Prince-street. I returned to the city, making my time comfortably till I got to Grand-street Ferry, on Williamsburg side, where missing by two steps the boat, I saw that time would fail me on this side unless I took a 'bus. I got over the Ferry 20 minutes to 3 o'clock, just as a Grand-street 'bus was starting, and which would pass Marion-street, within two blocks of my church, in 15 minutes. I attempted to get in but was rudely refused; and having to walk fully a mile and a quarter, I arrived long after the hour of public service, and in a very uncomfortable state, both physically and mentally, for my work.

At the early part of our recent warm season, a worthy female member of my church, who was a teacher in the Colored Orphan Asylum on 5th Avenue, near 40th-street, died, and I was notified to attend the funeral. The funeral was appointed for 1 o'clock; I heard of it about 12; I was in the lower part of the city visiting at the time. I went at once to my residence, 50 Laurens-street, changed, and started for the asylum. Now, could I have taken a 'bus, I could have got there in ample time for the services at 1 o'clock. On the block above my house is a carriage-stand, where I stopped and attempted to negotiate for a hack, but $1 50 was the lowest cent I could get one for to go the distance; so in painful excitement I walked the entire distance under the muzzle of one of our hottest days, getting there after the hour, and not fit for service.

Sir, these cases I could multiply, but it is unnecessary. You have an illustration of the working of the usage, and of its most oppressive influence. And why is it that a man in the public service of one of the largest congregations in the city has to submit to such a system of oppression? It is not because I smoke cigars in the 'busses, as I see some white men do; it is not because I chew and spit tobacco in the 'busses, as some white men do; it is not because I carry a great pet dog with me and say to every one, "if you love me you love my dog,"—not excepting finely-dressed ladies in the 'busses; but it is simply and only because I am a black man, obediently carrying about on my person the same skin with the same color which the Almighty has seen fit to give me. In this matter of a color of a man, "he that reproveth the Almighty let him answer it"; I do not.

But seriously, Mr. Editor, it is a hard case, that a man should be compelled in the public service to walk ounce after ounce of his heart's best blood out of him every day, and not be allowed to avail himself of the public conveyances designed to save time, health and life.

It is known to impartial witnesses that my predecessor, Rev. Theo. S. Wright, though one of the most valued ministers that ever lived in this city, had his life shortened several years by this oppressive usage; and I feel that I am walking in his footsteps. Have I a right, thus knowing, to dig for myself an untimely grave? Has the New York public a right to require at my hands this unreasonable amount of exposure?

I shall be told that the majority of the public will object to my riding in the 'busses. Is that true? Will the members of the Christian public object to having me—a minister of Christ—use the facilities of public conveyances while about my Master's business? Besides, hundreds of the persons who now ride in our stages, are the same with whom I have rode in the 'busses of London, Liverpool, Glasgow, Edinburgh, Brussels, Paris, &c. I only mention this to show the inconsistency of this usage. I ask for simple justice at the hands of my countrymen.

J. W. C. PENNINGTON.

For the Independent.

DOMINE, NE IN FURORE.

I.

From profoundest depths of tribulation,
LORD! I lift my earnest cry to Thee!
Oh, rebuke me not in indignation,
Nor in Thy displeasure chasten me.

With my groaning I am very weary;
All the night I wet my couch with tears;
All the day my plaintive *miserere*
Bears to Thee the burden of my fears.

O'er my soul have rolled the floods of anguish;
Every light has faded from my sky;
And in darkness I am left to languish,
Till Thou send me succor from on high.

From my weary foot hath passed the lightness
Of the bounding step of earlier years,
And mine eye hath lost its youthful brightness,
Dimmed by sorrow and continual tears.

Sick and helpless, and of hope divested,
In my weakness and my sore distress,
Be Thy healing mercy manifested,
And with peace my troubled spirit bless.

Wherefore should I die? since with the living
Only dwell remembrances of Thee;
From the grave ascendeth no thanksgiving,
Psalm, or laud, or *benedicite!*

IN DOMINE CONFIDO.

II.

Not in vain I poured my supplication,
Voiced in anguish that was nigh despair;
God—henceforth the Rock of my salvation—
Hears in pity and receives my prayer.

On His name, from midst the darkness calling,
He my soul hath ransomed from its fears;
By His strength my feet are saved from falling,
And His love hath dried my flowing tears.

Therefore come I to His altars, bringing
Hymns and vows my gratitude would pay;
Hallelujahs and the voice of singing
Best interpret all this heart would say.

Henceforth, with a spirit meek and lowly,
With a faith that nothing can appal,
Hopes serene and purpose high and holy,
I will meet whatever may befall.

If around me clouds and darkness gather,
Lo, the brighter day that dawns beyond!
Through the gloom the EVERLASTING FATHER
Sends a voice that bids me not despond.

By His mercy which hath never failed me,
Over Hate and Falsehood's brood abhorred,
Over all the foes that have assailed me,
I shall triumph greatly through the LORD!

WILLIAM H. BURLEIGH.

SYRACUSE, 1852.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This body held its annual meeting in the church of Rev. Dr. Beman, at Troy, N. Y., commencing on Tuesday, Sept. 7, at 4 o'clock, P.M. The number in attendance was judged to be greater by several hundreds than have been present in any previous year. The President, Hon. Theodore Frelinghuysen, was in the chair; and the opening prayer was offered by Rev. Dr. Nott, of Union College.

The following corporate members were present:

Benjamin Tappan, D.D., Rev. J. W. Ellingwood, Silas Aiken, D.D., Benjamin Labaree, D.D., Rev. Joseph Steele, Hon. Samuel Williston, Swan L. Pomroy, D.D., Rev. D. L. Ogden, Selah B. Treat, D.D., Hon. W. J. Hubbard, Charles Mills, Esq., Harvey Ely, Esq., Charles M. Lee, Esq., Horace Holden, Esq., William Patton, D.D., Hon. H. W. Taylor, Laurens P. Hickok, D.D., Robert W. Condit, D.D., Theo. Frelinghuysen, LL.D., David Magie, D.D., J. M. Paul, M.D., Ansel D. Eddy, D.D., Rev. H. B. Hooker, Baxter Dickinson, D.D., Samuel M. Worcester, D.D., Hon. S. H. Walley, Rev. G. Thompson, Hon. John Aiken, Noah Porter, D.D., Thomas S. Williams, LL.D., Joel Hawes, D.D., Hon. Seth Terry, Edward W. Hooker, D.D., Chauncey A. Goodrich, D.D., Leonard Bacon, D.D., Nathaniel O. Kellogg, Esq., Eliphalet Nott, D.D., N. S. S. Beman, D.D., Isaac Ferris, D.D., Elihu Yale, D.D., Ambrose White, Esq., Joel Parker, D.D., E. W. Gilman, D.D., S. H. Perkins, Esq., Rev. Chauncey Eddy, Hon. Charles Noble, Eliphalet Cramer, Esq., Rev. Harvey D. Kitchel, Joel H. Linsley, D.D., Nehemiah Adams, D.D., Amos G. Phelps, Esq., Henry White, Esq., Benjamin C. Taylor, D.D.

Rev. Mr. HOYT, of Michigan, was appointed Assistant Recording Secretary. Rev. Dr. WORCESTER, the Recording Secretary, stated that by an oversight the minutes of the last meeting were not present, whereupon it was voted that the reading of them be dispensed with. It appeared from the Treasurer's Report, that the receipts for the year ending July 31st, were $301,732.70, and the expenditures, exclusive of the debt, $257,727.95. The debt had been canceled, and there remained in the treasury a balance of $5.35. The usual business committee was announced by the President. An Abstract of the Annual Report was then read by Secretaries Pomroy, Anderson and Treat, and after the appointment of the usual committees on the different portions of the Report, the Board adjourned until 7½ o'clock.

[We failed of receiving the usual abstract of the Annual Report, although our neighbors of the *New York Observer* were furnished with it in season to use in their last week's paper. We therefore copy the following summary from the *Boston Traveller*.]

SURVEY OF THE FIELD.

Fourteen ordained missionaries and 23 assistant missionaries, in all 37 persons, have been sent out, for the first time; and 5 missionaries and 4 assistant missionaries, in all 9 persons, have returned to former fields of labor. Making a total of 46 missionary laborers who have been sent into the foreign fields during the year.

There are now under appointment in this country, 14 males and 13 females, in all 27 persons, expected to take their departure as soon as their arrangement shall have been completed.

A brief general view of the missions is what will be given on the present occasion, more continuous than has been customary heretofore, and more popular in its form. The Annual Report of the Prudential Committee has been prepared in the usual manner, to be referred, for critical examination, to special committees to be appointed for the purpose.

The Board commenced operations in Bombay 38 years ago; and 36 years ago in Ceylon; 35 among the Cherokee Indians; 34 among the Choctaws; 32 on the Sandwich Islands; 29 in Syria; 22 at Canton in China; 21 among the Mahrattas of the Decan; 21 among the Armenians of Turkey; 18 in Southern India; 17 among the Nestorians; 13 among the Zulus, near Port Natal in Southern Africa; 9 at the Gaboon in Equatorial Africa; 8 at Amoy in China; 5 at Fuh Chau; and 3 among the Jews at Macedonia.

The two missions in Africa, are in their incipient state. The *Zulu* mission is yet at work upon the thick, tangled forest, endeavoring to get seed into the ground; and the *Gaboon* mission, without neglecting the maritime tribes upon the river, is gradually working its way upward towards what is believed to be a populous and salubrious interior. The climate of the Zulu mission is one of the best in the world; and that of the Gaboon, where discretion is used, is not found dangerous to life. It is far safer than was that of Cape Palmas, and, like all tropical climes, improves upon acquaintance.

The young mission among the Zulus has 16 congregations, all small, it is true, but regularly assembled and instructed; nine churches, all infantile, but increasing, fifty-seven new members having been added the past year, and there being nearly thirty candidates for admission; seven native helpers, all yet in the mere rudiments of knowledge, but comparatively educated and employed and trusted.

Near twenty years have elapsed since Mr. and Mrs. Wilson commenced their residence at Cape Palmas, in Western Africa, whence they subsequently removed, with their associates, a thousand miles eastward to the Gaboon.

Turkey in Europe and Asia is one of the most important and interesting of our great fields of labor. We are there operating on Jews, Armenians, Syrians of different sects, and, to a small extent just at present, on the Greeks.

Our oral instructions among the *Jews* of Thessalonica and the neighboring country, are yet in their commencement; and the mission is now meeting the first reactionary movement from the alarmed Rabbis, which, as is usual in the early stage of progress, leaves scarcely congregation or school, for a time to the missionary. But the field appears to be one of the best for the Jews, and our brethren ask for new stations and more missionaries. Mr. Schauffler continues the valuable literary labors, in which he has been long employed.

What shall we say of the divine favor that continues to be bestowed on the *Armenian* mission and reformation? When one of the Secretaries of the Board visited the Levant, in the year 1829, not a missionary labored among the Armenians; not a pious Armenian had been discovered in Turkey. No secure footing had then, indeed, been gained in Syria; and the Nestorians, now so interesting to the whole Christian world, were absolutely a lost people, wholly out of mind and forgotten! How wonderful the rise and progress of events since that time! The Reformation among the Armenians has had more evident progress the past year than in any former one. More than a hundred places give more or less evidence of a spirit of religious inquiry. At Constantinople, the great metropolis, there is increasing interest. It is hereafter to be a center for the press, which is to be removed from Smyrna, as well as for all the other evangelical influences. Books, of which nearly 8,000,000 pages were printed, are now freely exposed for sale in one of the great business streets of Constantinople, near the grand bazaars, with no restriction on the part of the authorities, except that "only Protestant books" are to be sold there. The necessity for an effective spiritual occupation of places in the interior, is increasing.

Among the *Nyrians*, a church has been formed the past year at Hasbeiya on Mount Hermon, and another at Mosul on the river Tigris. Another has probably been formed ere this time at Aleppo in northern Syria, and perhaps another at Abeih on Lebanon. In several villages of Lebanon and the region of the Hermon, in towns occupying the sites of ancient Sidon and Tyre, and in Jezirah on the Tigris, there is an encouraging spirit in the strong religious inquiry. The new version of the Scriptures by Dr. Smith into the Arabic, one of the most important languages in the world, has advanced through the Pentateuch, and the New Testament is now to be commenced.

We are now come to the *Nestorians*. A portion of these are in Turkey, in the mountains of Koordistan, but the more important body is found on the plain of Oroomiah, in Persia. The mission has been taken once more under the formal protection of the British embassy in Persia; which has also obtained an edict of toleration from the Persian government, granting equal protection to all Christian subjects, and allowing them to change their religion at pleasure. The fifty-eight village schools on the plain contain more than a thousand pupils; and nowhere can more interesting schools of the kind be found, than are the seminary for males at Seir, and the one for females at Oroomiah. In one of the larger villages, where the truth has taken strongest hold, the Sabbath-school numbers more than two hundred pupils.

Passing on to India, we must regard this as the most inviting great fields for missions. Its population is at least 140,000,000: all under the government of a single Protestant nation, friendly to Protestant missions. The country is also central as regards Upper Asia, Arabia, Eastern Africa, Thibet, Burmah and China. And each of the several great divisions of the church has undertaken the conquest of this country for Christ. The Episcopalians, Congregationalists, Baptists and Methodists of England, the Scotch and Irish Presbyterians, the German Lutherans, and the Congregationalists, Presbyterians and Baptists of the United States,—all are there.

The missions under the care of the American Board are among the *Mahrattas* of western India, and among the *Tamil* people dwelling in southern India and Ceylon. The oldest mission of the Board is the one among the Mahrattas, and for seventeen years the labors of this mission were not allowed to extend beyond Bombay and its neighboring maritime districts. The mission among the Mahrattas of the Decan, eastward of the Ghauts, deriving its name from the city of Ahmednuggur, was not commenced until 1831. This, with the mission lately commenced at Satara, is pre-eminently one for the preaching of the Gospel, and it has been lately remodeled with special reference to that service. If the season for harvest be yet future, it is supposed not to be distant. In due season we shall reap, if we faint not.

The Madras, Madura, and Ceylon missions, though to a people of the same language and religion, have fields differing in many respects. The Ceylon mission, being in the midst of a compact community, is working directly for the masses, for the entire community of Jaffna.

In these six India missions there are nearly thirty stations, about forty ordained missionaries, about one hundred and fifty native helpers, three hundred and fifty pupils in a higher course of education, and six thousand eight hundred pupils in common Christian schools. There are also twenty-five churches, with eight hundred and seventy-five members.

We pass on to China. Here, in less than ten years after the five maritime gates of the empire were set open, and while no missionary can legally travel more than half a day's journey into the interior, all the great divisions of evangelical Christendom, some fifteen in number, are represented; and half as many Protestant missionaries are already there, as we find in India.

There is a good prospect of a line or lines of ocean steamers ere long between China and California, taking the Sandwich Islands in their route. Thirty years ago, those islands were sunk in the lowest Pagan barbarism; and the *first* thing claiming our attention is, that they are now no longer a part of the heathen world. They are Christian islands. Paganism is there dead, as a religion, and cannot live again. A fourth part of the inhabitants belong to the Christian Church. The people support their common schools of 15,000 pupils, their high school for the children of chiefs, and their national college at Lahainaluna, at an annual expense to them of $32,000; and they contribute almost as much money for the support of the Gospel and other religious objects, as the American Board expends on the mission.

A *third* thing to be noticed is the *necessity* of having a *foreign* mission sent out from the Sandwich Islands themselves, and in part supported by the native churches, in order to develop their Christian graces so as to enable them to stand alone. Such is the true origin of the mission to the numerous islands far to the west called *Micronesia*, to which an exploring mission was to go from the Sandwich Islands during the past summer, composed partly of natives.

Our brethren among the *Choctaws* have enjoyed another year of prosperity. Though they have labored in much weakness, calling in vain for help, they report the admission of more than 100 persons to their churches, making the present number of communicants about 1300. This is the twelfth year of "refreshing from the presence of the Lord." It is apparent, moreover, that these churches are growing in grace and in Christian knowledge. "I do not know a single household among professors of religion," Mr. Hotchkin says, "where family prayer is neglected;" and many are liberal in their donations to benevolent objects.

The inadequacy of the *Cherokee* mission to do the work which is thrown upon it, has become exceedingly painful. Unless our brethren can be largely reinforced, the dearest interests of their people must greatly suffer.

To the *Dakota* mission the past year has been one of anticipation rather than of action. As five stations are on the territory ceded to the United States by the treaties of 1851, the missionaries have not expected to accomplish much at present; but they have been looking forward to the time when they might adapt their plans to the new order of things. Greatly to their surprise, however, the Senate of the United States have refused to assent to the reservation of certain lands on the upper waters of the Minnesota for the use of the Indians, and merely agree to an occupancy during the pleasure of the President; so that instead of an estate in fee, the Dakotas are to have a tenancy at will.

The *Ojibwa* mission is still embarrassed by the question of removal. Attempts have been made by the Indian agent to transfer the La Pointe band, as well as others, to the right bank of the Mississippi; but he has managed the affair in such a way as to defeat his object for the present.

The *Senecas* are making constant advances in civilization; but there is not the same progress in their spiritual interests.

Among the Tuscaroras the Lord has turned again the captivity of his people; so that their mouth is filled with laughter and their tongue with singing. It became evident last fall that God was troubling the thoughts of many hearts; and in the months of January and February the revival went forward with extraordinary power. The accessions to the church by profession have amounted to 58; and the whole number of Indian communicants is 104. About one-third of the tribe, therefore, belong to the church of Christ; and about one-fifth have joined during the past year! Of the ten chiefs seven are members of the church; and nine proclaim themselves the disciples of Christ. The condition of these Indians, in other respects, is highly gratifying. They are advancing in industry, education, morality, and benevolence; and their manners are becoming more refined and elevated.

Only three deaths are known to have occurred during the past year in all the missions.

SUMMARY.

Number of Missions,	20
" Stations,	111
" Out-stations,	45

LABORERS EMPLOYED.

Number of ordained Missionaries (seven being Physicians),	103
" Licentiates,	7
" Physicians not ordained,	5
" other Male Assistants,	19
" Female Assistants,	212
Whole number of laborers sent from this country,	401
Number of Native Preachers,	43
" Native Helpers,	202
Whole number of Native Assistants,	245
" " Laborers connected with the Mission,	646

THE PRESS.

Number of Printing Establishments,	11
Pages printed last year,	52,205,503
" from the beginning,	922,599,924

THE CHURCHES.

Number of Churches,	93
" Church Members,	24,286
Added during the year,	1,276

EDUCATIONAL DEPARTMENT.

Number of Seminaries,	10
" Other Boarding-schools,	17
" Free Schools (441 supported by Hawaiian government),	783
" Pupils in the Seminaries (75 do.)	485
" " Boarding-schools,	481
" " Free Schools (12,949 ditto),	22,595
Whole number in Seminaries and Schools,	23,564

DR. BACON'S SERMON.

At 7½ o'clock, a great assembly filled the First Presbyterian church to its utmost capacity. After an anthem from the words, "Glory be to God on high, on earth peace, good will to men," prayer was offered by the Rev. Dr. Magie, of Elizabethtown, N. J. A part of the 105th hymn was sung by the whole assembly. The annual sermon was then preached by the Rev. Dr. Bacon, of New Haven, Conn. The limits of a newspaper report will admit little more than an outline of a discourse which occupied more than an hour in the delivery.

2 Cor. 5: 7. We walk by faith, not by sight.

The text describes the Christian life in its simplest and sublimest aspect. But in this assembly I need not dwell upon the exposition of it in this view. He whom Christ has effectually taught is a *believer*, that is, he accepts the reality of things beyond the reach of sense. The things that are seen, the objects of sensual and selfish affection, are overshadowed, in his view, by the surpassing and substantial grandeur of things invisible and eternal. To walk by faith and not by sight, is characteristic of every Christian who does not wholly dishonor the name.

I propose to speak of the missionary enterprise under this aspect. Being distinctively a Christian enterprise, it is necessarily an enterprise and work of faith. So far as it is simply and truly the enterprise of converting the world to Christ, it must needs derive its motives, its supports and encouragements, and its hope of success, from beyond the sphere of the things which are seen, and must look habitually at the sphere of the things which are unseen and eternal. *It must walk by faith, not by sight.* This is the point to be illustrated.

I. We are constrained to walk by faith in this work, because the enterprise presupposes as its starting-point a full conviction that the Gospel is a revelation from God. If any ask us why we concern ourselves about the propagation of the Gospel, our first and most comprehensive answer is, Because the Gospel is true. We believe the facts of the Gospel; we grasp them as certainties; and therefore we undertake to publish them, and to spread the knowledge of them among all nations. Thus the missionary enterprise, in the very simplest conception of it, is a work of faith. It does not walk by sight. It does not found itself upon the things that are seen. It acts upon the conviction that the Gospel is truth of infinite moment to the world.

But there are also certain specific exercises of faith by which this great work is justified, and which sustain and encourage us in the enterprise. For example, to men who regard our undertaking only in the light of philosophy, our undertaking seems preposterous and impracticable, even on the supposition that the religion which we attempt to propagate is the true religion. 'Christianity,' they say, 'is the religion of civilized and intellectual nations only. How preposterous the idea of carrying to painted warriors of the wilderness, to the tatooed islanders of the Pacific, to Hottentots or Tartars, that body of religious doctrines which is contained in Calvin's Institutes or Hopkins' System of Divinity. These barbarous races must first be subjected to some humanizing influence, and to some process of intellectual renovation, before they can receive the doctrines of Protestant Evangelical Christianity.' The answer to all such reasonings is that in this undertaking to convert the world to Christ, we walk by faith, not by sight. For,

II. This missionary work is a work of faith, inasmuch as it assumes not only that the Gospel is true, and therefore ought to be published through the world; but also that the Gospel is adapted to the universal need of human nature, and is therefore capable of being universally propagated. The mere philosopher, in his speculations on the propagation and progress of Christianity, is prone to forget that the matter of the Christian religion, as it is first proposed to attention and to faith, is not abstract and scientific, but distinctly historical. Wherever the Gospel story goes, carrying with it the entire historical religion of the Old and New Testaments, there the human soul awakes from the lethargy of even the profoundest ignorance; there the mind begins to inquire and meditate on things that are infinite and eternal; there the vast problems of our mysterious existence over which philosophy wearies itself in vain, begin to receive attention and to find their solution; there the living oracles, explored and studied, give out a light that shines through all the realms of thought; there the sublimest doctrines of the Christian revelation will have their place in the experience of believers, and while speculation is baffled with their vastness, faith will grasp them as realities. This is the adaptedness of the Gospel to the universal need of human nature. This we take for a first principle, when we undertake to preach the Gospel to every creature. In the comprehensiveness of our enterprise, as in the fellowship of the redeemed, "there is neither Greek nor Jew, barbarian, Scythian, bond nor free;" for our work presupposes that as Christ died for all, so wherever there is a soul with human faculties and sensibilities, there is in that soul a capacity of being moved by the story of Christ and him crucified. Thus we walk by faith and not by sight.

There is another aspect of our work which does not present itself to any but a believing mind. Admitting that Christianity as a body of facts and doctrines is true, the man who contemplates the question of its progress in no other light than that of human speculation, will naturally argue that it must make its way under the same conditions and chances with any other body of opinions equally sustained by evidence; and that it will be liable to be overwhelmed and even extinguished in some of those great and often unaccountable mutations which make up so much of human history. To all such reasonings, the mind that thinks in accordance with that faith which is the evidence of things not seen, has a conclusive answer. For,

III. The undertaking to convert the world to Christ is a work of faith, inasmuch as it rests on the basis of Christ's commission and promises to his disciples.

If we went forth to such an enterprise as this, unsent—if the work were simply and in all respects a voluntary undertaking of our own—if we were acting under no guidance other than our own wisdom, and under no authority other than our own will—we could have no assurance of success. But we remember, for our encouragement, that the Church of Christ, in the sense in which we are laboring for its extension, is not a merely human institution. The coming of the kingdom of God—that is, the extension of the church considered as the universal commonwealth of the redeemed—is what we pray for, what we labor for; and in this work we act under Christ's commission, and with the assurance of his presence. It is his work; he is in it, the captain of our salvation; he personally though invisibly present, is leading his hosts from conquering to conquer; and "the gates of hell" shall never triumph over him. In some sense distinct from the general doctrine of the Divine Omnipresence, it is a doctrine of the New Testament that Christ is always present with his church; always present with his believing followers in their consultations and enterprises for his cause, though only two or three are gathered together; always present, especially in the work of preaching the Gospel to every creature. However we may attempt to expound this doctrine, to define its consistency with our philosophy, to guard it against the perversions of enthusiasm and of superstition, or to bring it into the form of a logical and scientific statement, we must take heed that we do not explain it away or paralyze its inspiring potency on the believing mind.

Our enterprise then, is not our own but Christ's. It rests upon this great Christian fact; the fact that the risen and reigning Savior lives in the life of his church, reigns in its affection and fidelity, and conquers in its progress. Faith realizes that the work is Christ's; that his commission is its warrant; and that his presence in it is the assurance of its ultimate success. There may be times of discouragement; defeat may follow defeat; the enemy may come in like a flood, in his hour and in the power of darkness; but, knowing that Christ hath sent us and is with us, we will not despair, for "By faith, not by sight" is the word upon our banners.

We are already approaching another aspect of the missionary work, and one which deserves to be, in its turn, distinctly regarded. To a mind which looks at the subject only in a theoretical view, and in the lights of merely human wisdom, the prodigious disproportion between our enterprise and our resources, between our end and our means, may seem to convict us of enthusiasm, not to say absurdity. Such doubts and objections are natural whenever the mind falls into an unbelieving mood of thought. The answer with which we meet them—the only conclusive answer—is that in this work we walk by faith not by sight. Or, putting the answer into the form adapted to this particular class of objections, we say,

IV. Our faith, in taking up and prosecuting the work of the world's conversion, rests upon God's revealed plan and counsel concerning the world's redemption. In other words, the missionary work, in the true spirit and meaning of it, believes, and is sustained by the belief, that the entire providence of God in this world, including all the outpourings of his Spirit from time to time, is conducted with reference to the subjection of the world to Christ. See then how far we are from depending on our own means and resources as if they were adequate to the work. The very grandeur of the undertaking requires us to walk by faith not by sight. We walk by faith in this great fact of the Christian religion, the fact of God's purpose to bring the whole world, in the fullness of time, under the dominion of his Son. All our plans and endeavors are grounded in our confidence in that great scheme of operations which he has been pursuing in all ages past, and which he will continue to pursue till the "new earth" shall be arrayed in more than all the beauty and the bloom of the primeval paradise. Our work is simply that of serving God in the Gospel of his Son. We are to publish the Gospel everywhere, as we have opportunity, to the extent of our resources, according to our best ability and skill; and the result is sure, because the result is his—his heart is fixed upon it; his inscrutable purpose has determined it.

The work then is not ours alone; nor need we be dismayed at the slenderness of our resources or at the obstacles that rise like mountains in our way. We are only standing in our lot and doing the little that is assigned to us in our subordination to the grand design of the eternal Providence. And if we would strengthen our faith in God as the author and finisher of this work, we have only to look back a little and remember what God hath wrought—nay we have only to look abroad on the field as it is and consider the present operation of his hands.

Think what was the position of the Church and of the world one hundred years ago. The dawn of a new era was just beginning to redden on the sky. A great awakening here and in Great Britain was beginning to break up the cold rigidity of a prevalent formalism; to counteract the growing materialism and unbelief that had risen out of corruption of morals and had become entrenched in the accepted philosophy of the age; and to assert and exhibit the irrepressible freedom of spiritual Christianity. The promise, as it were, of all modern missionary enterprises, was in the evangelism of Edwards and Bellamy, in the praying, groaning self-sacrifice of Brainerd, in the tongue of cloven fire that sat on Whitefield, and in the apostolic fervor and daring of the Wesleys. Take your position at that point in the past, survey the world as

ther wedding-pudding, done up in corn-husks with great dexterity.

Mr. Thompson spoke in terms of the highest praise, of the schools, churches and prayer-meetings which he visited among the Choctaws, and urged the claims of this mission on the churches.

After the singing of an anthem,

Dr. Bacon was called upon. He said that the question of the permanency of the Indian tribes had often been raised, but that it was in fact quite irrelevant to the question of missions. Here were tribes of heathen souls ready to receive the Gospel, and the question was, shall it be sent to them? He liked the way in which Brother Byington put the case: How much did the churches lose by sending Brother Kingsbury to the Choctaws? How much more would Brother K. have been worth to the spiritual wealth, aye, or to the outward wealth of our churches, if he had been settled over a parish in old Berkshire or in Western New York? I would ask another question: How much did the churches lose by David Brainerd? I do not know that there is living any Christian man or woman converted under his ministry, or any representative of such.

Mr. Byington.—Oh yes there are; we've found such.

Dr. Bacon.—Have you? So my father found them in Michigan, when he was a missionary. But we will suppose that there were no such fruits of his ministry to be found, would any one say that David Brainerd had been lost to the churches? How much did the churches lose by the Apostle Eliot? You might about as well ask how much they lost by the Apostle Paul. I have been on the track of the Apostle Paul, where it would be as hard to find any palpable evidence that Paul had there preached spiritual Christianity as it would be to find converted Indians at the place of Brainerd's labors in New Jersey, or at the place with the unpronounceable name near Stockbridge, where John Sargeant preached.

SERVICES IN REV. THOMAS FIELD'S CHURCH.

After a voluntary from the organ, singing by the choir, and prayer, the crowded assembly was addressed by Rev. Mr. Hoisington, returned missionary from Ceylon. He said—

The prayer, "Thy kingdom come," implies effort to promote the coming of the kingdom,—every fact in the extension of Christianity shows us what is meant by this effort. Missionaries know what it is. I have witnessed missionary operations in all parts of India, and they are essentially the same, everywhere slow, laborious, toilsome. Appeal to the Hindoo that he must have faith in order to be saved, and he will take the words out of your mouth—"Yes, we must have faith," and remains a Hindoo still. So the missionary must work the truth into him by long and tedious processes. One of these means is schools. A school in a village becomes the center to which the parents can be gathered to hear the Gospel. The scholars change about every three years, leaving at the age of 9 or 10 years, and then, by their early marriages, bring their families into some degree of sympathy with the missionaries. Thus 20,000 or 30,000 families in Northern Ceylon have been brought in contact with Christianity, and made acquainted with many of its great truths. Many of the scholars are the subjects of converting grace. Thus a slight outlay of money, accompanied with earnest prayer and painful, though joyful, blessed labor, produces such changes in the heathen mind. Twenty-five dollars a-year now carries a scholar through our seminary, and three dollars a month will keep fifty boys, and three dollars and a half fifty girls, in instruction at our common schools. Christians, pray for me and my brethren, not that we may live, but that the cause may prosper by our efforts. Give us help, for we are faint, bowed down, exhausted.

Rev. Joel Parker, of New York city, said, The missionary work is one of faith. By observing certain facts we may strengthen our faith. Even the false theory that God would raise up Isaac from the dead strengthened the faith of Abraham to sacrifice his son. So too the wagons of Joseph aided the faith of Jacob to believe that his well-beloved son was governor of Egypt.

There are facts to strengthen our faith in the success of missions, beside the bare promise of God. Many evils have been removed once for all; many ends have been accomplished forever. Revelation is completed. Idolatry, as the dominant religion in the world, associated with learning, classic taste, and the highest civilization of mankind, is annihilated forever. It yet lingers in some places to awaken our compassion, but never more to drag Christianity at its chariot-wheels. The only question now is whether *Christianity* is to be the religion of the world, not whether *any other religion* is.

Again, Christianity is the religion of the vigorous nations, the masters of the world. It is the parent of the new civilization, and the revolutions which overturned the old civilization can never be repeated. There are now no northern barbarians whose irruptions will desolate the Christian world.

Upon the ruin of the old forms of society the church has commenced a reconstruction from which it will never recede. There are tendencies toward a centralization of influence, an organized union, a great church catholic.

Again, the Bible can be indefinitely multiplied at the most trifling expense. We have invaluable and indestructible accumulations of Christian literature. We have the greatest facilities for sending the Gospel to the heathen. Great advance has been made in the principles of civil and religious liberty, and their tendency is to universal diffusion. Our own rich English tongue, the language of Christianity, is becoming the general if not the universal medium of thought. There is money enough; faith only is wanted to call it out. The church was not always rich. All that is now needed is a blessed consecration to the Savior. Every man is to become a ministering priest unto God, to publish salvation.

Rev. Mr. Kirk, of Boston, said, This meeting of the Board is designed to promote the "kingdom of God" on earth. What is the "kingdom"? It is the higher action of the Deity, the agency which employs every other agency, which secures the final end of every other action. We must see the kingdom. It is not the reticulated railroads of the land, the world's mighty commerce, the political interests of our nation. It is that which embraces all these and every other action and interest. It is a fact, a principle, a power, *the* fact which most concerns us. It is Divine Wisdom manifested in the earth's geography, in the balance of national power, and in human history. It tends to a single great end—to raise mankind, one soul at a time, to perfect holiness. Oh, how God thinks of these things! We must study the kingdom; we must observe its movements. History has not yet been written right. Some of us will live to see the movements of God's hand recognized in history. These men, our missionary workers in the kingdom, we must sustain. They go down into the well; we hold the rope, and will tie it around our hearts.

Thursday, A. M.

The Board was called to order at 9½ o'clock, by the President. Prayer was offered by Rev. Mr. Waters, and the minutes read by Dr. Worcester. Rev. Prof. Warner read a report in behalf of the Committee on the Madras and Madura Missions. Dr. Bacon presented the sentiments of the committee on the special report concerning the Indian missions, in several resolutions, which he sustained by an address. He remarked that the problem of the distinct existence of the Indian race is entirely irrelevant to the question of missions among them. I believe that there is to be but one great American people. Time is coming when the Choctaw Testament will stand in the alcoves of our libraries by the side of Eliot's Bible, whose strange words no living organs can pronounce. Time is coming when the German language will not be vernacular to any inhabitant of our country. We are to naturalize and nationalise the foreign immigrants, and so are we to civilise and evangelise the Indians. Is the Sandwich Islands mission a loss, because the English language will soon prevail there, and because that kingdom may eventually become a part of our own republic? No. Christianity has fashioned the mould into which the new population is to be poured. The work of missions, with respect to the aboriginal nations of our land, is to prolong their existence, and merge them, as a Christian element, into the great stock of the future American people.

Rev. Dr. Worcester took exception to the language of the last resolution. The phraseology fosters the impression that the general policy of our government towards these Indian tribes has been parental rather. What is equivalent to one hundred and six millions of dollars, has already been paid to these various tribes. The course of our nation has been generally equitable. Even the Board is under considerable obligation to our government in prosecuting its missions.

Dr. Bacon rejoined that he was of the same opinion with Dr. Worcester concerning the general policy of our government towards the Indians, as being unparalleled for justice. But a few recent events are a disgrace to our character.

Chief Justice Williams defended the words of the resolution. It is not too much for a Christian assembly to express their views respecting the wrongs which have been inflicted on these tribes, in direct violation of solemn treaties. Nothing should be said to disturb present harmony, but when we say anything, we must say the truth.

The language of the resolution having been slighty modified, it was concurred in.

Dr. Goodrich made a report upon the Ceylon Mission.

Mr. Perkins, of Philadelphia, reported in behalf of the committee on the treasurer's report, and highly complimented the accurate manner in which the financial business of the Board is conducted.

Dr. Anderson followed this report with a statement, that the expenses of the current year will doubtless exceed those of last year, and, unless the contributions are increased, the alternative must be, retrenchment which will *draw blood*, or a debt.

Wm. J. Hubbard, of Boston, chairman of the Prudential Committee, appealed to the audience for men and funds. The committee must not retrench to the 'drawing of blood.' Let no conscience be quieted with this thought. Fathers and mothers must give their children, and the Church must give its wealth.

Hon. Seth Terry appealed to the lay brethren to show their faith by their works.

Dr. Patton, of N. Y., reported on the Indian Missions, No. 2.

Dr. Hickok reported in behalf of the committee on the special report concerning the great motive to missionary effort. This motive is love, love to Christ.

Rev. Mr. Eddy, of Oswego, made a report on the Syrian and Assyrian Missions.

Dr. Labaree made a report on the Home Department, and Rev. Dr. Barstow on the missions to the Zulus and the Gaboon.

Rev. Mr. Wilson, a missionary at the Gaboon, followed this report, with a vindication of Africa as a field for missionary labor. The two thousand whites, now on the Gaboon coast, never complain of the insalubrity of the climate.

Rev. Dr. Porter made a report on the Armenian Mission, and was followed by Rev. Mr. Marsh, of Mosul. The latter said, "I have a message from Assyria to the Christians of this assembly. As I was leaving Mosul, a Christian native said to me, 'When you get home tell father and brothers not to be anxious about you, for there are those in Mosul who love you as well as any in America.' I find, as I return, that I have now no father to whom to give this message. My elder brother will never hear it from my mortal lips. So I bring it to you, Christian brethren, and assure you that missionaries are loved in their fields of labor. The great obstacle to young men and women going on a mission is yourselves, Christian fathers and mothers. You not only do not encourage, but actually oppose them. Mr. Marsh prolonged his stirring appeal till the audience were deeply moved.

Mr. Castle, a layman, from the Sandwich Islands mission, next addressed the assembly, followed by Rev. Mr. Little, from the Madura Mission.

Dr. Dickinson made a report on the mission to the Mahrattas.

Dr. Smith, from the committee on the place and preacher for next year, recommended that the next meeting be held in the Second Presbyterian church in Cincinnati, on the first Tuesday in October, and that Rev. Wm. Adams, of N. Y., preach the sermon.

Rev. Dr. Magee, of N. J., made a report on the Indian Missions, No. 1, and was followed by Chief Justice Williams, with a report on the missions to the Greeks and the Jews.

The Board then adjourned till the close of the Communion in the afternoon.

Thursday Evening.

Chief Justice Williams in the chair. After singing, prayer was offered by Rev. Dr. White, President of Wabash College. Rev. Mr. Scudder, from the Ceylon Mission, was now introduced to the assembly. He said—

My heart is not with you to-day; it is with the little band which are now meeting in Jaffna. My sympathies are stronger there than here. But I can address any assembly, when the theme is the necessity of more laborers in the missionary field. When the Secretary asked me if I had not some reasons to present why we must have more men, I was ready to answer, "Yes, there is every reason for it." We must have men. With our present force we cannot occupy so large a field. One female missionary is holding on to the work, though wasting with disease, because the labors of her husband cannot be spared so that he can accompany her home. Another missionary has labored more than five years without his wife and family, because he cannot have time to come to America for them.

Dr. Bridgeman, from China, said—I do not ask to-night for men, or sympathies, or prayers. A secretary has spoken of retrenchment, that it will *draw blood*. Believe me, those were chosen words; he spoke what he meant. Some complain that the missionaries do not eat less, and wear more shabby clothing. I wish you could see some of my coats in China. But I will never complain. Yet when mention was made of "blood," I thought that the four hundred millions of China are in their blood. This thought I leave with you. Those faithful secretaries will do all in their power for us, and if '*blood is drawn*,' let it rest on those skirts where it belongs.

Rev. Mr. Tracy, from the Madura mission, said—When we first went to India, everything was against us. The natives knew nothing of Christianity except from the Jesuits, who are a little worse than the Pagans themselves. We had to contend against prejudice, caste, and a very imposing system of religion. The people were afraid of us, and thought we were going to sell their children into slavery, or convert them by magic potions. By the blessing of God, we have lived down these influences. They trust us now, and urge us to establish schools. What we want is men.

Rev. Mr. Goodell from Constantinople, said—It is now almost thirty years since I went on a mission to the East. I thought then that the Millennium was just at hand. But when I arrived and saw the reigning sins, the Milleunium seemed put back a thousand years. It seemed as if the missionaries were only knocking off little scales from the great granite mountain of error and superstition. The plague has now been checked by quarantine regulations. We no longer come in to collision with the Turkish government. We no longer have those terrible conflagrations which formerly prevailed. In consequence chiefly of these, I have had to change my residence thirty-four or thirty-five times in twenty-nine years. Spiritual changes have been as great as secular ones. We have now more than "the seven churches of Asia." Our missionaries preach every Sabbath in five different languages. Our work is progressing, and the reformation has already begun in nearly a hundred cities and villages.

Dr. Pomroy wished to add a testimony to the sentiment expressed this morning by Mr. Marsh, a sentiment which has been burning in my heart these two years. Being brought from my position into contact with so many young men and women, it is my solemn conviction that *the most serious obstacle to their going as missionaries is in the hearts of Christian parents*. Not a few young persons of both sexes, at the East and the West, have told me, "I would gladly go out as a missionary, but my father and mother will not hear a word to it."

Dr. Hawes offered an explanation of a remark made by him yesterday concerning a young man giving up a post of great usefulness to become a missionary, and continued in some touching remarks of a personal nature, which were listened to with deep attention.

Rev. Mr. Waters rose in the midst of the assembly, and spoke of the manner in which he had consecrated his children and his property to the Lord.

Rev. Dr. Hopkins said—It has been imagined that there is danger in the fact that the Board is out of debt. It is feared that men's consciences will not prompt them so powerfully to benevolence as to discharge an incumbrance. But conscience is not the only motive to action. Love is the nobler motive. Now we can give, feeling that all our money goes directly to the cause, and not to liquidate old debts. But our great immediate want is for men. In the midst of great progress there is also great want of progress. Men are plenty in every other enterprise where personal interests are engaged. Why should it not be so in Christian enterprises? The colleges cannot supply the demand, they cannot do the work. Parents must assume the responsibility. Time is coming when men will transfer their families and fortunes to heathen lands, and plant there the institutions of the Gospel. Enthusiasm and excitement is not to accomplish the triumph of Christianity. It will be silent, systematic, on principle.

After singing a hymn and the doxology, the congregation was dismissed with the benediction.

The Independent.

NEW YORK, THURSDAY, SEPT. 16.

Notice.—All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors. By observing the above notice, correspondents will save much inconvenience at the office.

MEETING OF THE AMERICAN BOARD.

Full reports of the late meeting of the Board at Troy will be found in our columns this week. We must take room to follow those reports with a very few words on the general aspects of the meeting. It will rank, we judge, among the more pleasant and interesting of the anniversaries of the Board. There were no themes of stirring discussion proposed by the managers of it, and none were pressed upon the members attending it by the circumstances in which they met, or by the last year's history of the operations of the Committee. Yet, on the other hand, there was no harassing trouble of Debt, to weigh upon the thoughts and disturb the sympathies of those present at the meeting, to interrupt continually the courses of remark, and to draw to itself supreme attention.

The perhaps indispensable, but always disagreeable and repulsive process, of successive biddings by benevolent contributors, toward the reduction of the Debt, did not therefore need to be gone through; and the result was that a far more equable, attractive and instructive character was communicated to the convocation than it has sometimes had. There were no eminent and rare heights of conviction and feeling obtained in it, perhaps, as at Pittsfield and elsewhere; but the general spirit of the assemblages was religiously animating, and the addresses by the returned missionaries—of whom many were present—were instructive and quickening. Of the Sermon, it may not become the colleagues of the author to say more than that with a vigorous and convincing argumentation, it carried the thoughts of its hearers to the great Christian and providential facts which underlie the prosecution of evangelical missions, and thus fitly introduced the courses of remark and discussion which followed. If more of the thoughts suggested by it had been dwelt upon, expanded and illustrated by subsequent speakers, a broader, richer and more valuable character would have pertained to their discussions. There are certain trains of remark which have their use and their place, and which really express valuable truth; but which by reason of their obvious suggestion and facile reproduction have become commonplace; better fitted to the monthly-concert or the conference room, than to a great annual and national Convocation of Ministers and laymen;—and these had rather too large a place in the meetings at Troy. Still, the influences of the whole occasion were healthful and refreshing; the communion-season, especially, was full of touching and devout suggestions; and the fifteen hundred persons who were gathered in solemn religious convention, from the thousand churches of the East and West, must have gone again to their respective spheres of action, guided and animated to new labors for the Master.

And so begins another year of Missionary labor, experience and hope.

TOO FAST.

"Think twice before you speak once," is an old rule, and a good one. Our friends of the *Presbyterian* will permit us to suggest, with all due respect, that the observance of it may sometimes be advantageous to them. We are quite confident that they did not "think twice" before writing this little article, which we copy "whole and entire."

"A Perversion.—The following 'godless' paragraph is from an editorial article in the New York *Independent*.

"The Roman Catholics and one fragment of the Presbyterian church are agreed in opposition to the American common school system. Religion, they think, cannot be safe, if the teaching of it is committed to the management of the family, the Sunday-school, the Bible class, and of the assembly for public worship. The mysteries of predestination, as our Presbyterian brethren think—the doctrine of transubstantiation and of the Pope's supremacy, as the Roman Catholics think, must be mixed up with reading and writing, with arithmetic and English grammar, with geography and bookkeeping; or education will be altogether 'godless.'"

"This is an utter perversion of fact. The common school system is regarded by Presbyterians in general as a blessing to our country. It has, however, particularly as an exclusive system, great and radical defects, which Presbyterians would supply so far as they are concerned, by introducing the religious element into the instruction of their children. It is shameless in the *Independent* to make such a representation of the matter, by placing Presbyterians by the side of Roman Catholics in their opposition to this scheme, and by openly ridiculing religious education as it does in this paragraph."

We have thought much, and for many years, on the question between common schools and church schools. Long before the Old School Presbyterians undertook their system of what they call "parochial schools," we had felt all the difficulties of the question, and had often been inclined to the opinion that it might have been better in New England, if the original connection of the school with the parish or "ecclesiastical society" had been perpetuated, and if when the sectarians—Baptists, Episcopalians and others—began to demand exemption from taxes for the support of the minister they had also been exempted from taxes for the support of the schoolmaster. The advantages which would accompany an intimate association of the school with the church, especially under a strictly democratic church-polity, are quite obvious; and we have never ceased to appreciate them. There are, however, some countervailing disadvantages, aside from all questions about a system of common schools organised by law and supported by public funds.

When all the population of New England could be regarded as included in the various Protestant denominations, and every family might be numbered as sustaining a relation to some church, there was room for the question whether church schools might not be on the whole more efficient than common schools, for the purpose of popular education. But after there had begun to be a population in New England which was neither Congregationalist, nor Baptist, nor Episcopalian, nor Methodist—a population which no Protestant Evangelical church, of whatever name could reach with its system of popular education; still more, after there began to be a Roman Catholic population, priest-ridden, and bound in chains of hereditary ignorance; the necessity of a public provision for the education of the whole people, a provision altogether distinct from any church schools established on the voluntary principle—became too evident to be questioned. And had there been any farther room for doubt, all doubt would have been removed from our minds, when we saw the Roman Catholic clergy, with instinctive prescience of danger to their schemes of domination, uniting to decry and execrate our American system of common schools. This view, so far as we have observed, has become the prevalent and settled view among Protestant Christians of all denominations in this country, with the one exception of the Old School Presbyterian Church. A few Episcopalian parishes, we believe, have their church schools; but we are not sure that the system has ever been adopted out of Bishop Doane's unfortunate little diocese, in which it originated.

What now is the position of the Old School Presbyterian Church in relation to the common school system? We do not ask what position it is commonly understood to hold. We do not ask to what extent the position of that body is referred to, by the opponents of a common school system in Great Britain, as testifying that our American system is essentially anti-religious in its tendency, and one which Christian men ought to oppose. We ask for the position of that great church-connection as represented by itself through its constituted authorities.

The "Board of Education" presented to the General Assembly of 1847 its "first report on parochial schools." That report we find republished, as a standard document, in a certain official annual magazine for 1852, entitled, "*Home, the School, and the Church*; or the Presbyterian Education Repository." We think that if our friends at Philadelphia, who have undertaken to rebuke us so sharply for intimating that their fragment of the Presbyterian Church is on the same side with the Roman Catholic Church in regard to the system of common schools,—had taken the trouble to consult that official document, they would have spoken at least in a somewhat gentler tone.

The report referred to says, "The constitution of society demands some system of public education. It is therefore an inquiry of great interest whether that system shall be under the direction of the church or the state." To that inquiry the report distinctly addresses itself. And will the *Presbyterian* be kind enough to tell us—courteously, if it can, but at any rate to tell us—on which side of that question the report is to be understood as committing itself? Is it *for*, or *against*, the American system of common schools? Or is it judiciously non-committal?

The report alleges, very truly, that the common schools of New England, in which that excellent summary of theology, the Shorter Catechism was formerly a text-book, have become secular institutions, and that what we regard as "the essential doctrines of Christianity" are no longer taught in them. It proceeds to say, "Other States have more recently, and at different intervals, organized a system of public education on principles of state policy, equally latitudinarian and *hostile to true religion*." It speaks of "the growing dissatisfaction of Christians, in all parts of the country, with the whole plan of political supervision." In arguing for the establishment of a system of strictly church schools, it says, "The direction of our schools would be religious instead of political, under the Church instead of the State. And this is the true plan." [The italics and capitals in these quotations are our own.] Will the *Presbyterian* please to say which side of the question about common schools is taken by the "Board of Education?"

Take one passage more. "The neglect of religious instruction in our schools is doing more to nurture infidelity and immorality, than ever was in the power of Voltaire and Paine. * * * Alas, how many children are *common-schooled* out of heaven!" The italics, in this instance, are those of the Board itself, which, as we understand the theory of Old School Presbyterian institutions, is—or at least must be taken as authentically representing—"the Church in her distinctive capacity." What has Bishop Hughes said against the common schools, that is more signifioant than this?

EDITORIAL CORRESPONDENCE.

WALKS AND TALKS ABOUT ENGLISH TOWNS.

One of the first things that strikes a stranger upon landing in *Liverpool* is the visibility and the ubiquity of government. Government meets you on the dock, at the custom-house, on the corners of the streets, along the thoroughfares and in the park, at the railway station, and on the pave of your hotel. It is not a government bristling with bayonets and threatening instant death for a word spoken or a sign made in ignorance or in disregard of its ordinances; it is a quiet, unofficious government, present to protect rather than to awe, to shield rather than to oppress, yet it is always there. It is a nice government, very attentive to proprieties, always appearing in white gloves and blue dress coat, with bright metal buttons, and wearing a smooth, glossy hat, tipped with patent leather; it is a sleek well-fed government, savoring of roast beef, plum pudding, and bitter ale; it is a complaisant, patronizing government when you catch it in a good humor, and ask a civil question in a deferential way, yet knowing how to be surly and repulsive when you would make too familiar with its dignity;—but it is an ever-present government, hovering silently, but visibly about the people, at their business, in their pleasures, on their journeys, during their worship and their rest. Wherever you go you encounter it; you live in its surrounding, you lie down in its embrace, and when you awake at night you expect to see the same mechanical figure with glazed hat, bright buttons, and white gloves, twirling its baton over your bed.

Whether this visibility of government, this well-officered and uniformed police ever before the eye of the people, is preferable to an invisible but actual government, present when needed but not attracting notice to itself, is a difficult problem for municipal authorities to decide. A Frenchman in New York, wondering at the absence of *gens d'armes*, asked an American friend what should hinder a gentleman from being knocked down and robbed in Broadway in daylight; he was told to try, and see. Unfortunately, however, the stars of Broadway are too often under occultation when most their light is needed; but, visible or invisible, let government be actual. In New York, often, it is not only invisible but impalpable. People here do not seem conscious of the presence of government so as to regard that presence as a painful restraint, and strangers are far more comforted by the feeling of security it imparts, than they are embarrassed by its open and visible, though constant inspection.

Liverpool is not a city of architectural magnificence or of historical memorials; it is simply a great emporium of commerce, made such without the natural advantages of New York, by the enterprise and munificence of its merchants and citizens. Though dating back many centuries, having existed for eight hundred years under its present name, and for more than six hundred under a charter of incorporation by King John, and though having a population of upwards of three hundred thousand, it has never been the see of a bishop and has therefore never attained to the dignity of a city nor accumulated ecclesiastical monuments in the form of cathedrals, abbeys and monasteries. It presents to the eye of the visitor no venerable ruins of the Past, but only the freshness and vigor and growth of the Present. And yet this stirring commercial town seems wedded to Conservatism (is Commerce always conservative?) if we may judge by the returns of the late election, which were favorable to the present ministry. The issue, however, did not turn so much upon Free Trade or Protection as upon Popery or Anti-popery, and certain incidental state-church interests. Besides, Lord Derby has a sort of hereditary claim upon the suffrages of Liverpool even on the score of bread-stuffs, since more than three centuries ago, Edward, Earl of Derby, in this same town of Liverpool, kept two hundred and fifty citizens from his private purse, fed eighty aged persons twice a day, and all visitors three times a week, and provided twenty-seven hundred with meat, drink, and money every Good Friday; in short this noble and beneficent Lord seems to have combined within himself all the modern inventions of Alms House, Soup Kitchen, Model Lodging House, and Asylum for the relief of Aged, Indigent and Respectable Persons.

Much as I had heard and read of the docks of Liverpool, I never conceived of them rightly till I came to see that a dock is almost a *fac simile* of a canal basin built alongside the river, and fed from it at high tide through a short canal with double locks. For several miles the bank of the Mersey is walled up with massive masonry,—the workmanship combining neatness with strength and durability,—at intervals there are interstices in this wall through which the water flows into ship canals a few rods in length, which terminate in basins, each capable of stowing ten, twenty, or thirty vessels, according to their tonnage; the canals and basins are walled up in the same neat and substantial manner, and on either side of the dock, which is commonly parallel with the river at a distance of several feet from its line, is a broad firm pavement upon which vessels discharge their cargo under cover of immense sheds or receiving-houses consisting of a simple roof supported by iron pillars; here carts and trucks come to receive or to discharge their loads, which work goes steadily on in rain or in sunshine—a necessary provision where rain is so frequent, so sudden and so copious. Of course a berth at the side of a dock is the most desirable, but the docks are often stowed with three or four rows of vessels, so that it is a mystery how they were ever got in, and much more how they can ever be got out; yet I was assured by the portly government in blue coat, white gloves and glazed hat, of whom I made inquiry at the entrance, that a vessel is always got out at the next tide after she is ready for sailing. The gates of the canal are opened about an hour before the flood tide, and are closed again before the tide begins to fall, and thus the docks and basins are kept always full at the highest water-mark of the river-wall for the day, with the additional depth of dock excavation, making in all from eighteen to twenty feet. Some of our American vessels, however, draw too much water for the depth of the docks at an every-day tide, and are consequently obliged to lie out on the stream till they can take advantage of a neap tide; for the same reason they are sometimes kept in dock for several days after they are ready for sailing; and as ships that carry steerage passengers are obliged to pay them a shilling each *per diem* for each day's detention after the time advertised for sailing, this sometimes makes a serious bill of costs. Jonathan, however, is pretty apt to calculate his day of sailing by the tide-table in the almanac; while John, whose docks are his pride, will not admit that they are not deep enough for all legitimate commerce, but insists that Jonathan knew the depth of the docks when he built his ship, and if he is so greedy of gain as to increase the tonnage and the draft of his vessel, he deserves to be mulcted accordingly. Good, innocent, unavaricious John! The docks are beautifully lighted with gas, and around the whole area is built a substantial wall, within which are located the several depots of the custom-house distributed along the docks for the convenience of passengers, and freight landed at a distance from the main building.

Apropos of the custom-house and its officers; I found no cause of complaint for any vexatious delay or officious intermeddling. Being at the depot some time before the arrival of the luggage from the ship, and finding an officer disengaged, I told him frankly what I had that was dutiable—books for private reference in eastern travel, pamphlets for gratuitous distribution among friends in Great Britain, and the like—(*no* tobacco, snuff, or cigars!) and when the luggage came he only examined it far enough to see its general correspondence with my description, and let it all pass free—looking at some of the books only to express an opinion that they must be interesting. To the inquiry whether I had any letters, he was entirely satisfied by being referred to a package of nearly a hundred *open* letters of introduction with permission to read them at his leisure! The fact is, good nature commonly begets or evokes good nature everywhere.

One fresh from New York is struck with the quiet and orderly transaction of business in Liverpool; there is no hurry and drive in the streets, no jostling of omnibuses, carts, trucks, carriages, in inextricable confusion, with the shouting of drivers and the screams of women and children; the donkeys jog peaceably along, and the elephantine horses move with measured tread. A Liverpool draft horse would be a specimen for Barnum's Museum;—high, broad-chested, solid, incapable of any motion faster than a walk; but he has need of all the muscle he exhibits, to drag the ponderous cart, six or eight feet by twelve, with wheels of six inch tire, to which he is attached. Such a cart, laden with hogsheads or with cotton bales, and drawn slowly along by a beast of corresponding dimensions, whose solid tread seems to shake the very pavement under your feet, is to say the least as majestic as a car drawn by an unwieldy elephant, and decidedly more practical. Each cart has attached to it in the rear a ladder fastened by a hinge, which is used in loading and unloading, and which serves also to stay up the load when the truck is in motion. There is little street business done in Liverpool; no piling up of boxes and bales to obstruct the pathway, no congregating of buyers and sellers at the corners of the streets; but goods are stored in immense ware-houses six or seven stories high and built often with fluted or castellated walls—a huge stack of brick or stone, dingy and frowning, with narrow windows, and doors in every loft for the convenience of hoisting merchandize—built too upon streets so narrow that trucks must observe an order of ingress and of egress, like a crowd at the Post Office or like carriages at the opera or a fashionable ball. Principal merchants and bankers frequently occupy quiet chambers in some venerable house that looks externally as if built on purpose for seclusion from the business of the world. Yet in this quiet, steady way, business is transacted to the amount of many millions sterling.

The population of Liverpool, like that of every great commercial town, is continually fluctuating. Men resort thither for wealth, and retire when that object is attained. But meanwhile many provide themselves with stately mansions, or with beautiful suburban villas. These villas have a novel charm to an American eye. In the suburbs of Liverpool, the roads for miles are walled up on either side with stone overhung with shrubbery, or bounded by the dense, well-trimmed hedge of hawthorn almost as impervious as stone to curious eyes, but here and there through a gateway or an opening in the hedge, you catch a glimpse of a well-trimmed lawn, and a garden arranged with the perfection of taste and blooming with flowers, in the bosom of which is planted the neat stone cottage with its ample verandah and well-stocked green-house, and with every aspect of internal comfort and enjoyment. If through favor of a friend you gain admission to one of these secluded villas, you will find everything about it the perfection of neatness and good taste; the walks beautifully arranged of selectest pebbles or hardened into a compact pavement of gravel; the lawn close shaven by the almost weekly scythe, soft and dense as velvet, and wearing that deep, rich, unfading green with which the perpetual moisture here clothes the face of nature; you will find plants and vegetables under the highest culture, and arbored walks and cooling groves inviting you to a rest as satisfying as a listless mind and feeble frame can crave;—all this within half an hour of the town—the Exchange, the Post Office and the docks. And the Englishman has such a place, not for show but for enjoyment; this is his *home*, in which he secludes himself from the world, which can only catch a distant glimpse of his comfort, through iron gateways and thick-set hedges, or over stone walls with a jagged coping, admonitory to all climbing gentry; here the Englishman after the day's business takes his comfort; with his South Down, his sirloin, his ale, his sherry and his port, or before the day begins, with his rolls and eggs, his tea and the *Times*.

Liverpool has no one street that will compare with Broadway in extent or in general elegance, certainly none like it in "noise and confusion!" Yet in Dale-street, Lord-street and others is no small show of spacious and elegant shops with choice and elegant wares, and some rows of these built of a yellowish stone and with much architectural display, present a front not yet to be seen upon the proud thoroughfare of our great emporium. In other parts of the town there is quite an old-fashioned Boston air; narrow, winding, hilly streets, with dull-looking houses, but very, very quiet, and very, very clean. The brick used in building is vastly inferior to our Philadelphia facing, being of a dirty brown or black color, and the houses are remarkably low "between joints"—a three story edifice with a door-way level with the street not equaling the elevation of our aspiring two-story houses with their lofty stone steps.

There are few public buildings in Liverpool to attract attention. Of these the most conspicuous is the newly-finished St. George's Hall, which looms up nobly with its long façade of pillars, eight on either front, and sixteen on either side, the main entrance being surmounted by a spirited bas-relief and bearing the inscription *Legibus, Artibus, Concilii*s. This building, standing upon an eminence of the town and in an open area, and constructed withal of a bright yellowish stone, is a land-mark to the stranger from almost every direction. For public-meetings, and for judicial and municipal purposes it offers one of the noblest halls in Europe; it is the architectural pride of Liverpool. Directly opposite to this is the railway station with a long colonnade front of stone, and huge car houses with iron arches interlaced with glass—a specimen of the palatial grandeur and stability with which the railway depots are constructed in this country. No hotel, however, in Liverpool presents such an imposing front as the Astor House, the Metropolitan, or the St. Nicholas.

Of Prince's Park I have already spoken; a private estate of several hundred acres set apart by its owner as a public park, thus enhancing the value of his remaining grounds. There are many beautiful residences within the park itself, and all round about it are the beautiful villas. The sight of it made me long more than ever for that promised East River reservation, and mourn more than ever the perversion of Brooklyn Heights from a purpose for which it was so admirably adapted.

But the docks are the glory of Liverpool. These are extending farther and farther along the river, and on the opposite side at Birkenhead where the works have been long suspended through pecuniary embarrassment. The corporation of the town well understand that its prosperity depends upon the facilities afforded to ships by this vast artificial harbor.

Of the churches of Liverpool I have spoken sufficiently in a former letter. The Unitarians have here a most unique and costly edifice of stone,—in its architecture a puzzle to any but an ecclesiologist,—but I had no opportunity of judging of their numerical strength or their social and moral position. I observed on the Sabbath that street-preaching was quite in vogue; though it appeared to be practiced upon comparatively small companies at the docks or on the cab-stands. A better plan was that of religious lectures to the working-men advertised for Sabbath evening in a large hall to be delivered by some of the most eminent ministers of Liverpool and of the kingdom.

Parts of this great emporium are most deeply sunk in vice; there are places visible where pollution reigns; but the stranger in general observes only cleanliness, quiet, and staid prosperity.

From Liverpool to *Manchester* you are conveyed by railroad, and may receive most favorable impressions of the exactitude, the comfort, the speed, the quiet, the order, the whole management of an English railway. As, however, I have since had occasion to modify somewhat these first impressions, I shall postpone a dissertation upon railways till further opportunities shall have furnished more ample materials. Of Manchester I shall not now speak in detail, partly because I hope to inspect it more thoroughly, but chiefly because a highly competent pen is wont from that position to give the readers of *The Independent* the results of a practical insight into the condition of an English manufacturing town. I there found the warm cordiality of an American home combined with the substantial comfort of English life.

In approaching Manchester, one who has known only the manufacturing towns of New England and the middle states, instinctively looks out for the water-fall, the dam, the mill-race that supplies the motive power to its millions of spindles; but in vain does he look for the greeting of the laughing, leaping stream; nothing but smoke, smoke, smoke, rising in dense, perpendicular volumes that curtain the heavens and enshroud the habitations and the persons of men. It is not a water-privilege that is here sought for manufacturing purposes, but a supply of coal, and this not brought from distant parts but found upon the spot. It is not the water-fall but the coal-pit that starts the manufactory. This vast manufacturing city—for by the grace of having a bishop Manchester is a city—is built upon coal; coal is its foundation and coal gives it its prosperity. Already it outnumbers Liverpool in population, and indeed Liverpool is sustained in a measure as a point of transfer between Manchester and the commercial world.

The only antiquity that Manchester presents is a Cathedral of considerable dimensions, blackened with time and smoke and somewhat out of repair, that meets his view as he emerges from the railway station, and that may claim his attention as the first object of the kind presented to him in the old world. To me it was a suggestive fact that under the vestibule of this old Cathedral and under the pavement formed of the defaced slabs that cover the forgotten dead, in deep dark vaults, relieved only by flickering gas-lights and the glare of an opened furnace, is carried on the process of rolling copper, with the din of hammers and the grinding of machinery. Far down beneath the unheeding dead, far down beneath the moldering pile that has survived those that worshiped in it, living men, sons of Vulcan sweat over their forges and make the materials for implements in daily use in the living sun-shiny world above.

More interesting to me than this moderate specimen of a Cathedral was a bright new building whose ample breadth skirts a miniature park (in the American sense) upon the main street of the city—a beautiful edifice of stone, planted there by charity as an infirmary where persons injured in the mills may be conveyed speedily and receive instant attention; it is fitted up with three hundred beds, is furnished with the best attendance, and is located in the very heart of the city, in the midst of its instruments and materials of wealth, to proclaim humanity and charity as the first great lessons for wealth and trade to learn.

Round about Manchester as at Liverpool are numerous villas imbedded in shrubbery, luxuriously tempting and yet forbidding by the impenetrable hedge. This English fashion of burying a house quite out of sight, by thick rows of shrubbery in front, is a part of the exclusiveness of English social habits to which American eyes do not soon become accustomed. It is not the mere beauty of a retreat or a graceful seclusion that is sought; it is hiding from the vulgar gaze that seems to be the main end in view.

A pleasing rural feature in the suburbs of Manchester is the number of neat little cottages for the poor, each having its little lawn adorned with shrubbery and shielded by a miniature screen of hedge, giving an air of comfort and independence almost never seen in persons in like circumstances in the larger towns in the United States. Such a cottage, two stories high, with four or five small rooms and a little garden area about it may be rented for $50 a year, more or less; and is tenanted by persons who maintain themselves by washing, by working in the mills, by serving as porters, by some sort of daily manual labor—the very persons who in New York would be packed into a single room in a basement or a garret of a crowded house upon some narrow, filthy court or alley. These cottages, too, are within less than an hour's walk of the heart of the city, with no ferry to cross and no need of omnibus or cars. Blessed is such poverty in good old England.

But more of Manchester anon. As for old *York* that has stood since before the English were a people, it can better afford to wait for notice than the mail can wait for this letter to carry any mention of the old dame's aspect to her spruce young name-sake across the sea.

T.

Postscript.—Railroads and steamboats carry the traveler along so much more rapidly than he can pen his notes for a weekly journal, that all such serial and consecutive correspondence must be somewhat after date

declines making public prayers
ng as the Protestant corpse has
and thrown into the ignominia-
suicides and beheaded men are

on the occasion of the great day
M. Bonaparte graciously grant-
me twelve hundred criminals,
many of the *rebels* of last De-
pon great praises of the clem-
generosity of the noble-hearted
hout sharing in the admiration
of M. B. I cannot help being
r at such an act, as his pardon-
insurgents of December 1851.
uch a spectacle may be offered
ion pardoning the right! Trea-
onor! Crime pardoning virtue!
as been so far intoxicated by his
e finds it perfectly plain! It
ad no idea, no suspicion, no con-
s infamy. . . . .
rte to Haynau there is but one
g to the same family. Haynau
arrived yesterday. The hang-
y, the butcher of Lombardy, the
ged a woman under the scaffold
ead, her husband and her son;
ong us. Some time ago, "My
e President invited him to visit
e papers, and he has come. O
n men of Barclay & Perkins,
ers of the feelings of the British
mapartand Haynau! They will
ody hands, they will kiss each
e no man will dare to speak,
rve it. Before reaching France,
ad to cross a country, small, but
n is yet alive. He stopped at
went about in public places, but
ent, the people showed him clearly
they fled from him, keeping at a
om a wild beast, and called him
too well deserves—*Hyena!* But
e and his accomplices will make
at . . Haynau has arrived where
nd he is honored.
ls of departments, chosen by the
means of a mock election, met,
, and their addresses, expressing
ion, gratitude, love, devotedness,
naker, are now pouring in. They
ress the wish, that the Empire be
the earliest opportunity. Of course
ill be complied with before long.
ll be done *legally*. The Senate
d decide that the question be put
Empire or no Empire—and there
st, eight millions of votes for the
hundred thousand votes more
esidency of the ten years, is not too
y shall make it up, at least, you
n it.
r in our religious Protestant world,
cts of oppression and persecution;
ers are probably tired of the fre-
of such acts, therefore, unless
panied with some new or striking
not mention them in the future.
Missionary Church held its an-
ast week at Brussels. The 12 or
ere reported to be in progress, and
ne Society in a rather prosperous
ring the sittings of the directors
tives of the churches, an impor-
interesting discussion took place.
the discussion was the proposal
Protestant Established Church of
Missionary Church, to *unite* with
measure, and, in fact, to prepare
future swallowing up of the Free
Establishment. The proposal
ut I am sorry to say that not
mbers and ministers of the Free
illing to accept the arrangement,
ly taken steps tending to obtain
he state, and to join, with their
he Established Church. It would
if they were to succeed, as I am
, in their search for chains; for
n Europe is free churches, having
ith the state, and showing to the
ror needs the support of earthly
truth can stand by itself, and
hose who believe it.

FRANC PARLEUR.

GREGATIONAL CONVENTION.

t a consultation was had among
onal ministers present at the
Board, in regard to the request to
meeting changed back to the
o accommodate many brethren
who do not know how to be ab-
so late as the 5th of October.
general voice that it was inexpe-
ake another change.
been made that those ministers
ho propose to attend the convent-
arly notice to Mr. H. S. M'Call,
an of the local Committee of Ar-
order to enable the committee to
commodations for them all. It
e in mind that there is only one
church at Albany, and that one
ears old, and it will be no small
to entertain so many as are like-
sant season, to attend the first
ation of Congregationalists of the

AYMENT OF POSTAGE.

ment that we should be prepared
stage for such of our subscribers
the means, *is hereby withdrawn*.
was made under a mistake, owing
the bill by the *National Intelli-*
us to suppose that the reduction
only be had by prepaying it
are mailed. As the law stands,
pay at the office of delivery on
as at the office of deposit, and
rouble.
any part of the United States
paper by paying *in advance* at
fice 26 cents per annum, or 7
—cheap enough at that.
ers who have sent us the postage
e credited with the amount on
.

THE CHARITABLE!

t the Five Points is in great
the destitute inmates. If any
clothes of any kind and will
ev. L. M. Peasc, Five Points
ll do a great kindness to very
t is not convenient to send, a
e, stating where they can be
service. C. L. B.

Y INTELLIGENCE.

EVELATION.—" The Bearing of
Developments upon the Interpre-
eleven chapters of Genesis." By
en. Published by Otis Clapp,
y John Allen, 139 Nassau-street,
pp. 153. The book was occa-
t Hitchcock's " Religion of Ge-
gned to exhibit the Swedenbor-
subjects. The cardinal doctrine
narrative was not intended at all
tual events as it purports to nar-
symbolical of spiritual phenom-
l seem are to be found out by
d lively imaginations.

Institutes of Algebra; being
ourse of Mathematics, designed
hools, Academies and Colleges.
man Docharty, LL.D., Professor
the New York Free Academy."
s, Publishers. 12mo, pp. 275.
er, and binding. It would seem
nt of logical accuracy in one or
lowing definitions:
lgebra consists in connecting
by means of their proper signs,
milar terms."
Algebra consists in finding the
wo algebraic quantities."

es Aventures de Telemaque,
Fenelon. With Grammatical

and Idiomatical References to Fasquelle's New French Method, and the Explanations of the most difficult passages. By Louis Fasquelle, LL.D., Professor of Modern Languages in the University of Michigan." Published by Newman and Ivison, 199 Broadway. 12mo, pp. 389. The print is excellent.

WESTERN WOMEN.—"Pioneer Women of the West. By Mrs. Ellet." Charles Scribner, publisher. 12mo, pp. 434. A collection of traditions and reminiscences, with little discrimination, yet containing portions of valuable history.

ITALY.—" The Personal Adventures of 'Our Own Correspondent' in Italy. By Michael Burke Honan." A personal narrative of the stated correspondent of the *London Times* in Italy, the man who gave currency to most of the base slanders against the Republicans in 1847–'9. 12mo, pp. 428. Published by the Harpers. Amusing and heartless.

GAZETTEER.—Messrs. Blackie & Son, the eminent booksellers of Glasgow, have established a branch of their house in New York, at No. 117 Fulton-street. They have just commenced the publication of a work which has been seven years in preparation, called " The Imperial Gazetteer," to be published in about thirty numbers, of 80 pages, imperial 4to, the size of Webster's great dictionary. There will be 700 illustrative small maps and woodcuts, inserted in the body of the page, besides engraved maps and views. The work is also delivered here in parts of 240 pages, at $2 50 each. The outline of the plan indicates a comprehensiveness of view, a thoroughness of preparation, and a combination of effective hands, such as have been concentrated on no similar work. We take the liberty earnestly to urge upon the employers the absolute necessity of employing a competent American geographer to superintend the American articles, and have no doubt they will thereby greatly subserve their own interests as well as the usefulness of their work.

QUARTERLIES.

NORTH BRITISH.—The *North British Review* for August completes the series of Scott & Co.'s reprints of British Quarterlies for the summer quarter. Leonard Scott & Co., publishers, 79 Fulton-street. Terms, for one review, $3 a-year; for two, $5; for the four, $8. The subjects are, Jeffrey, Ornithology, Liturgical Reform, American Poetry, Niebuhr, British Archæology, Whately on Romanism, the Industrial College, and Political Parties. The following paragraph from the last-named article contains hints that may be profitably studied by the people of the United States at this very moment:

" Representative government is not honored by the spectacle of the first legislative assembly in the world floating hither and thither over the sea of legislation without rudder and without compass, blown about by every wind of doctrine, a prey to every maneuver of faction. Parties and sections seem to be becoming more and more multiplied and fluctuating, and none of them to have any firm position, any fixed policy, any tenacious or enduring bond of union, except, indeed, it be the Manchester School and the Irish Brigade."

The Manchester School in England corresponds to the Anti-Slavery party in the United States, and the " Irish Brigade" is not unlike the Slavery section here.

PAMPHLETS.

BARNES'S SERMON.—It is a significant fact, that the sermon preached by Rev. Albert Barnes before the New School General Assembly at Washington, is not to be purchased in market. Some people are puzzling their brains to discover the reason; whether it is that the anti-slavery paragraph has occasioned its suppression, or whether the whole edition printed has been sold. If the latter, the question arises again, why not reprint it, seeing it is in demand?

RHODE ISLAND.—The minutes of the last meeting of the Evangelical Consociation of Rhode Island is before us. The statistical table is creditable for its completeness, compared with some others. We wish Congregational ministers could become convinced how easy it is for all to give correct statistics of the churches once a year, and how valuable is the aggregate accumulated where every one makes his own returns in season. The churches are 25, ministers 20, members 2981.

PORTRAIT GALLERY.—" The National Portrait Gallery of Distinguished Americans, with Biographical Sketches," is published in numbers by Robert E Peterson & Co., Philadelphia, and is to contain upwards of 120 engraved portraits, and completed in 40 numbers, royal 8vo, at 25 cents each. No. 1 has three portraits of Washington, and a fine one of Mrs. Washington, from a miniature by Robertson, belonging to her grandson, J. W. P. Curtis, Esq.

OPERA WREATH.—" A Collection of Airs from the most popular Operas, arranged by William Incho." Published by Firth, Pond & Co., Franklin Square. Price 25 cents per No. It is designed to furnish young pianists with a class of pieces within their compass, and yet fitted to improve their taste and elevate their style of playing.

MUSICAL WORLD AND TIMES.—We are happy to see that the two musical journals, the *Musical World* and the *Musical Times*, have formed a coalition, and now appears as one work, under the editorship of Messrs. Oliver Dyer and Richard S. Willis. Price $3 a year. We hope they will soon realize their anticipated 50,000 subscribers. One of the utilities of the work is thus stated:

" Do you know as much *about* music as you wish to know?—or does your friend, your wife, or do your children? If not, a course of musical instruction is to be commenced on the first of September, and continued every week in the *Musical World and Times*, by which you will learn all about the subject—will be able, if you study and practice the lessons, *to express your own musical thoughts*, at pleasure; write them out on paper, just as you would an original story or a poem. You will also be able to form a sound judgment with regard to the merit of musical compositions. These points, by the way, apply particularly to teachers and to *leaders of choirs*. The successive numbers of the *Musical World and Times*, can be used by any person, *for a complete course of musical instruction*; there being just enough material given every week, to be used at rehearsals and choir-meetings, without interfering with the regular practice. They can also be used in the *family circle*, with the most improving and beneficial effects."

MUSICAL CONVENTIONS.—We are informed that Professors Hastings and Bradbury will hold their annual convention at Rochester on the 5th of October, at Buffalo on the 12th, and Mr. Bradbury alone at Chicago on the 18th and at Cleveland about the 25th—each convention to continue four days and close with a concert. Messrs. Bradbury and Baker will be at Bangor the 21st of this month. There is no doubt that these assemblies, and similar efforts of other distinguished teachers, have done much to promote sound taste and correct practice in sacred music.

JENNY LIND.—The New York *Musical Times* states, on what it describes as reliable authority, that the net product of the partnership between Jenny Lind and Mr. Barnum was $610,000; of which the latter had $3,000 more than half.

MUSICAL.—The Penobscot Musical Association meets at Bangor, Sept. 21, and closes on Friday Messrs. Bradbury of New York and Baker of Boston will direct the exercises. Tickets $1.50. Ladies who sing, and also clergymen, free.

PIRATING.—In the British map of Arctic discoveries, " Grinnell Land" is claimed as a British discovery, and it is called " Albert Land." Col. Peter Force, of Washington, recently prepared a paper on this subject, vindicating the American discovery of Lieut. De Haven, the commander of the Grinnell Arctic Expedition.

" SPREAD HIMSELF."—One of our editorial brethren, dilating upon the delights that clustered around the house of a friend whom he was visiting, and the facilities such a residence affords for the " cultivation of the imagination and the pursuits of literature," apologizes for his own neglect to make any such achievement, owing to " an unfortunate propensity to be clambering up mountains and spreading ourselves upon broad acres." Quite a spread, certainly. What was the effect upon the " acres" aforesaid? Are there any results that Prof. Mapes ought to know?

PRIZE ESSAYS ON BENEVOLENCE.—The difficulty which was found by the adjudicators in this country, in awarding a premium to the author of the *best* dissertation on Systematic Benevolence, has been realized also in England, where the adjudicators, after examining fifty-one pieces, have unanimously decided to divide the premium among five candidates; whom they regard as superior to all the rest, and equal to one another, while their essays, taken together, furnish a far more complete and effective work than any one could be alone. The award is—" That, subject to the consent of the authors, the promoters of the prize essays should issue the full set of five essays either in one volume, or as a series of publications." As soon as the concurrence of the authors is ascertained, the names and addresses of the successful essayists will be made public.

We hope the publishers will not commit the injustice that was done here, of excluding a part of the series from the equal privilege of publication. The Committee of the Tract Society owe the public an explanation in regard to Mr. Clark's Prize Essay.

CALVIN'S COMMENTARY.—The Commentaries of Calvin on the New Testament, in French, now out of print in France, are to be re-printed in Paris *verbatim* from the beautiful Badius's edition. A friend of truth in America has contributed what was requisite to publish the work in four royal octavo volumes of 800 pages each. The Rev. M. Pilatte has been intrusted with the supervision of the work. It will be brought out under the auspices of the Presbyterian Board of Publication. Price to subscribers, 25 francs—about $4.65.—*Presb.*

RELIGIOUS INTELLIGENCE.

THE AMERICAN BOARD.—One of our reporters says:

" No inconsiderable part of the interest and pleasantness of these meetings is due to the cheerful and voluntary services of the choir. The organ was played with very great taste and feeling by Mr. S. B. Saxton, director of music in Dr. Beman's church. The performance of many fine anthems and choruses, showed the presence of rare cultivation among the singers. We have never before heard music equal to this from a choir composed entirely, not excepting the organist, of unprofessional performers. The beautiful voice of one 'chief musician' seemed to be inspired with a feeling which its owner may have inherited from one of the martyrs of the Cherokee Mission."

A CASE FOR RELIEF.—Mr. John Weems, of Montgomery county, Md., is in this city, making application to our citizens for relief in a case of great hardship, not so strange as it is sad. His wife and six children have been sold to the slave-traders, and are now in the slave-pen at Alexandria, to be shipped in an American slaver for New Orleans, on the 17th of this month. Mr. Weems himself, was left free some years since by his master's will, and had the promise of being allowed to redeem his wife and three youngest children at the appraisal, $350, which he raised by his industry, and expected to secure the enjoyment of a part of his family; but instead of that, the promise has been recklessly broken, and the whole are sent off at once. He is a man, and shows the spirit of a Christian under his awful calamity. He is trying to raise the money to redeem at least his wife and youngest child, two years of age, if no more, from the hands of the spoiler. His testimonials as to character are ample, and he ought to be helped at once, as the family are to be taken away on the 17th—to-morrow.

AMERICAN PEACE SOCIETY.—A gentleman who signs himself " The Author of the Peace Article in the New York *Review*," thinks our representation of the affairs of this society incorrect, and insists upon it that the apparent " financial balance in favor of the Society is obtained only by throwing out the allowed claims of the late treasurer J. P. Blanchard, for nineteen hundred dollars. We have too much experience of the interminableness and unproductiveness of such quarrels in societies, to make *The Independent* a party in this one. We take the official result as what we must be guided by.

PRESBYTERIAN CHURCH OF IRELAND.—The General Assembly met this year at Armagh, and was attended by delegates from Canada, France, England, and several branches of the Presbyterian family in Scotland and Ireland. Measures were taken to establish a church and manse-building fund. The fund for incidental expenses is at length free from debt. The business of the Assembly, including cases of appeal, was all transacted harmoniously. The report on Home Missions was particularly interesting. We give a paragraph:

" When Englishmen first came to Ireland, they came as fierce invaders, to carry out, by robbery and murder, the iniquitous gift of a Pope to their ambitious king, on condition of his subjecting Ireland to the tyrannous sway of Rome; but when our Scottish forefathers came to settle in the land, they came to make agriculture flourish, and civilization spread, and truth and righteousness triumph; they came in the same relations to which they still maintain, the friends of Ireland and the friends of man—what they were planted under as desirous to make Leinster, Connaught, and Munster. Within the last sixteen years we have organized about 160 new congregations, and now, with about 550 ministers, and more than 480 congregations, containing 750,000 people, we hold ourselves pledged, before God and the world, to use our best energies for establishing Christ's kingdom of truth and righteousness over all our land. Our agency for this end has been divided into two apartments—one for lengthening the cords, and the other for strengthening the stakes of our tabernacle; one for pushing forward our frontier into the enemy's territory, the other for securing and improving the acquisitions we have made. A very satisfactory proof has been furnished, during the year, of the wisdom of this arrangement, and of separate appeals of support; for the sum contributed by our people for the Home Mission during the past year, shows an increase of thirty weak congregations which have been assisted from the mission fund during the year, one-half in the north, the other in the south and west of the kingdom."

OLD ST. GEORGE'S.—The venerable Church of St. George, where the venerated Milnor officiated so many years, had its centennial celebrated a few weeks since, on which occasion there was a new inscription placed in white marble in the front pediment:

ST. GEORGE'S CHAPEL,
ERECTED BY TRINITY CHURCH,
A.D. 1749,
Set off a separate Parish under the name
ST. GEORGE'S CHURCH,
A.D. 1812.
Burnt A.D. 1817, and restored by Trinity Church,
A.D. 1815.
Kept for a Protestant Episcopal Church through
the intervention of the same Trinity Church,
When the Corporation of St. George's Church
erected another Parish Church in a distant part of
the City, A.D. 1850.

REV. STUART ROBINSON.—The St. Louis *Presbyterian* alludes to a controversy which had been created by the call of this gentleman to be the pastor of the late Dr. Duncan's Independent Presbyterian church in Baltimore.

" Some of the members of the Frankfort church contend, that according to the requirements of our book of discipline, his Presbytery cannot rightfully dissolve Mr. Robinson's present pastoral connection, to enable him to take the spiritual charge of an Independent Presbyterian church. What the Washington Presbytery will do with Mr. Robinson's call, we cannot tell. But if Mr. Robinson believes it to be his duty to remove to Baltimore, we hope no obstacle will be thrown in the way of his doing so."

We are glad to learn that the controversy has been decided in the way most in accordance with the Christian liberty that belongs to all Christ's ministers by the force of their commission from Him. Whether the decision accords or not with Presbyterian rules, we do not care to inquire. The Louisville *Presbyterian Herald* says—

" At a meeting of the West Lexington Presbytery, held during the last week at Nicholasville, the pastoral relation between the Rev. Stuart Robson and the Frankfort Presbyterian church was dissolved, and the church declared vacant. Mr. Robinson spent the last Sabbath in this city, and preached to large and deeply interested audiences, and we learn, will start for Baltimore on Monday next.—Few men have a stronger hold upon the admiration and affections of the people of Kentucky than he, and it is a source of regret to all classes and parties, that he has felt it his duty to leave the state. We hope that he may realize his highest anticipations of usefulness, in his new and peculiar field of labor."

EVANGELIZATION OF CHINA.—Within the last four or five years it has been the aim of some of the Christian missionaries settled in the free ports of China to carry the Gospel, as opportunities offered, to the natives of the interior. One of the most diligent and successful laborers in this field has been the Rev. Mr. Lobschied, who was sent to China by the Rhenish Missionary Society. He has found in his knowledge of medicine of great value in procuring for him facility of access into remote towns and villages, from some of which he received urgent requests for visits. In all sorts of situations,—in the market-places, in shops, and in family circles, he found abundant opportunities of preaching the Gospel. There were many respectable listeners, and a few who sought, in private interviews, to learn more perfectly the things of the kingdom of grace. Mr. Lobscheid is about to return to China as the agent of the Chinese Evangelization Society of London, accompanied by the Rev. Dr. James Thomson. Mr. L. has recently arrived in Edinburgh, where meetings will be held in the course of the present week, at which full details of his operations in the East will be given.—*Witness.*

AMERICAN BAPTIST MISSIONARY CONVENTION.—This is an organization of people of color who are attached to Baptist principles. It has been in existence several years, but has not attracted notice in the newspapers till the present season, when it held its annual meeting in the Belknap-street church, Boston. These deliberations lasted several days, and were noticed more or less extensively in several of the newspapers of the city. The *Christian Watchman and Reflector* says:

" We had an opportunity to attend one of its sessions, and were most favorably impressed with the dignity and ability of its debates. The President of the Convention was a venerable brother, the Rev. Richard Vaughn of Philadelphia. William Jackson of New Bedford was elected Vice President, Chauncey Leonard of Hartford, Recording Secretary, and Rev. J. Asher of Philadelphia, Corresponding Secretary. Paul Pontau was chosen Treasurer.

" In order to strengthen the Convention and increase its usefulness, it was determined to make a general application to the churches for funds, and Mr. Leonard was appointed an agent for the purpose. We desire to bespeak for him and his cause the most favorable consideration of our brethren. We were so favorably impressed by what we witnessed at this meeting, and by what we have learned from other sources, that we cannot hesitate to express the belief that what these brethren are doing for themselves, entitles them to the sympathy and aid of those who are more favored. It is our opinion, the result of some observation, that our colored brethren in this country are doing far more, in proportion to their means, for their own development and progress, than is done by their white brethren. We desire to see their efforts seconded and sustained. It is one thing to talk about the oppression of the blacks, and another thing to help them. Here there is an opportunity to express practical sympathy, and we trust many of our readers will be ready to embrace it at once. We were deeply affected, moreover, with the sympathy of these brethren for those who are in bonds;—they remember them 'as bound with them.'"

Among the topics of deliberation, the Colonization scheme occupied a prominent place, and the conclusion arrived at was decidedly adverse to the proposition of the Colonization Society, as " driving us from the land of our birth, to one of sickness, devastation and death, while they are unwilling to give us a Christian education while among them." Mr. W. J. Watkins said during the discussion—

" They would have us go and *evangelize* Africa. He respectfully submitted, that it is *they* and not *we* who are the people to evangelize Africa. We are, if they are to be believed, a miserable, worthless, ignorant and degraded race of beings, too low in debasement to be reached by the heavenly light."

PRESBYTERY OF SCIOTO, N. S.—This body met at Madison, O., Aug. 19, Rev. W. H. Beecher, moderator. The Committee of Missions was directed to act as the Committee on Church Extension, according to the recommendation of the General Assembly. A report was received from the Committee on the Pastoral Relation, in which a statement was presented of the state of this matter in the West from which we compile the following table:

Synods.	*Ministers.*	*Settled Pastors.*
Western Reserve,	133	46
Ohio,	52	15
Cincinnati,	39	15
Indiana,	39	10
Wabash,	30	7
Illinois,	60	12
Peoria,	67	15
Missouri,	41	7
Tennessee,	25	4
	386	124

In Mississippi and Kentucky there is not a single pastor. There are 12 synods, numbering 666 ministers, with only 135 pastors, less than one-fourth of the whole. As a remedy, the following vote was passed, as a standing rule, which will probably have the effect to compel many of the churches to become Congregational.

Resolved, That no church or congregation within our bounds shall employ a stated supply for more than one year, unless its circumstances are peculiar, and then only by permission of presbytery.

TEMPERANCE IN BROOKLYN.—The " Christian Temperance Association" in Brooklyn, desirous " to bring the principles of Christianity to bear with greater power upon the Temperance movement," propose to hold a public conference in the lecture-room of Dr. Cox's church, Henry-street, on Thursday evening, Sept. 23, where Christians of all denominations are invited to attend and lend their countenance and aid. The immediate object is to take measures for promoting the passage of the Maine Law by the next legislature of New York. The 3d article of the constitution of the association is as follows:

" OPERATIONS OF THE SOCIETY.—This Association will carry out the above designs, 1. By means of Regular Meetings—some to be held in the open air, and others in convenient rooms at different points throughout the city. 2. By means of circulars, handbills, tracts, notices in newspapers, &c. 3. By co-operating with the Temperance Alliance in the support of temperance candidates for public offices."

COLORED CONVENTION IN OHIO.—A convention of the people of color in Ohio, met at Cleveland, Sept. 9, to consider their interests. A leading topic was the importance of acquiring and encouraging the mechanical trades to which they have now great difficulty in gaining access, owing to the bitter prejudices against them. Their proceedings were orderly, pertinent and dignified. The *Forest City* says:

" Several Southern gentlemen, planters, who were present yesterday at the colored people's Convention, expressed great gratification at the ability displayed by many of its members, and one of them who owns 1200 acres of land and 150 slaves in Mississippi, declared that if he thought it would on the whole better the condition of his slaves, he would give them all free papers at once."

OHIO.—We have received the minutes of the Ohio Congregational Convention held at Mansfield, June 23, at which a General Conference for the state was formed on the plan of the Mahoning Conference. The first annual meeting is to be held at Mount Vernon, on the 3d Tuesday in June next. The " Report on Statistics" of 24 Congregational churches not connected with any organized body of churches, 9 belonging to Marietta Consociation, and 18 Welch Congregational churches. The following is the statement regarding the Western Reserve.

" There are about 180 Congregational and New School Presbyterian churches on the Reserve; of which, only 20 call themselves Presbyterian. Of the 160 Congregational churches, near 70 are connected with presbyteries. Of the remaining 90, only a small number are united in conferences. Nearly all those which are independent, are so, not from principle, but from the peculiar circumstances in which they are at present situated. There are several associations already existing, and others will soon be formed. The number of members in the Congregational churches on the Reserve, according to the *Western Reserve Register*, exceeds 9000. More particular information cannot now be given, as very many of the churches in this section are not represented in this convention."

CUMBERLAND MISSIONS.—The Cumberland Presbyterian Church has an incorporated " Board of Foreign and Domestic Missions." Its receipts the past year have been larger than before, and yet have but little exceeded $2,000: its mission churches embrace about 300 members—63 added during the year; its missions, thus far, are confined to " Home": the only station occupied beyond Kentucky and Missouri is Oregon. California, Texas, and the Choctaw country are contemplated as fields.

SOUTH AFRICA.—On the 6th of April the two hundredth anniversary of the introduction of Christianity by European settlers was celebrated at Cape Town, Cape of Good Hope, in the Reformed Dutch church, the Wesleyan missionaries taking part in the exercises. William Moister, Wesleyan missionary, gives a very encouraging account of the state of religion in Khamies-burg, so long the scene of the zealous labors of the venerable Barnabas Shaw, author of the " Memorials of South Africa."

A TEACHER FOR THE WEST.—The Boston *Chronicle* says:

" Among the women now at Hartford, Conn., preparing to leave as teachers for the West, under the auspices of Gov. Slade, there is one young woman worthy of special mention. An orphan and penniless, she resolved to educate herself and move in a higher sphere. Amid poverty and toil, she began her labors. She entered a factory to earn her bread and obtain means to educate herself. Her nights she devoted to study. Her aim has been reached. Her work is done, and well done. She is a fine scholar. She can teach French and Latin; she is a fine performer and instructor of music, and is now ready for the field before her—the illimitable West. And she will succeed there. She will prove herself a fine specimen of a Massachusetts girl.

A CREIGHTON FINIAL.—Ecclesiological terminology is making progress. It is no longer confined to a few, in our own Church, who have made the study of symbolism, the favorite pursuit of their leisure hours. Some of our Baptist friends have become initiated into, if not enamored of, the primary parts of this new science. A Baptist society in Roxbury are building a new church in that city. A correspondent of the Philadelphia *Baptist Christian Chronicle*, in giving a description of the new edifice, remarks: " The spire will be of mason work to the very summit, and will be surmounted with a *cruciform finial*"—a rather circuitous way of telling us,' says the *Banner of the Cross*, 'that it is to have a *cross* at the top!' He adds: 'I believe the only other Baptist church surmounted with a cross, is that at Pittsfield, in this state, of which the Rev. Lemuel Porter is pastor, and to which Ex-Governor Briggs belongs."—*Ch. Witness.*

MINISTERS AND CHURCHES.

M'CONNELLSVILLE.—We are requested again to call the attention of some young Congregational minister going west, to the wants of the church at M'Connellsville, Ohio, on the Muskingum river, 36 miles from Marietta, a flourishing village of 1600 inhabitants, with daily mail and steamboat navigation. The people are desirous of getting a pastor. Any person disposed to serve them may address Edwin Corner, M'Connellsville, Ohio.

BALTIMORE.—Rev. Dr. Fuller, it is understood, declines the call to New York. The *Methodist Protestant* says:

" Dr. Fuller will probably remain where he is. Notwithstanding the 'stir' he created on the Baptist question when he first came among us, and the war of words which followed, the Doctor has been so long with us now, that we should be sorry to learn of his removal; and we are therefore pleased to be able to contradict the rumor that he is about to take up his residence in New York."

WASHINGTON CITY.—The corner-stone of the new church edifice for the First Colored Presbyterian church was laid with due and imposing ceremonies, in presence of a very large and respectful assembly of persons of all sects and castes, on the afternoon of the 9th inst., notwithstanding a slight blowoff of rain coming up just about the hour of meeting. There were present several clergymen of various denominations of our city, many of whom most cordially participated in the interesting exercises. After a suitable hymn by the choir, an appropriate portion of Scripture was read by the pastor.

REV. JAMES K. MENDENHALL.—This esteemed brother, who has recently returned from the theological seminary at Princeton to his native state, has accepted a call from the Baptist church at Camden. Brother Mendenhall will carry with him into this field of labor an unaffected zeal, a profound sense of the responsibility of the pastoral office, and a mind well disciplined by theological studies. If his life is prolonged, he is destined to be eminently useful as a minister of the New Testament. —*Tenn. Baptist.*

THE NEW CHURCH IN WASHINGTON.—So urgent is this work, of which a notice is given in another column, that the Rev. John C. Smith has pledged himself to pay about $11,000, to secure its accomplishment.—*Phil. Obs.*

CALIFORNIA.—The Rev. Samuel L. Southard, Rector of the House of Prayer, Newark, N. J., has received an invitation to the rectorship of Trinity church, San Francisco, which the Rev. Mr. Mines resigned some time since, on account of ill health.

DIOCESE OF RHODE ISLAND.—The Standing Committee have called a Special Convention, to be holden in Providence, on the 28th inst. One object, as set forth in the call, is " To take into consideration, the subject of electing a Bishop, and to proceed to such election, if the time found desirable."

IRISH PRESBYTERIANS.—The Irish Presbyterian Church in Ireland comprises about 500 congregations and 522 ministers. These sustain four missionaries among the Jews, fifteen in Canada, besides furnishing aid to thirty-one congregations at home. The Protestant county of Ulster contains one-third of the population of Ireland, and has but one-eighth of the crime and pauperism of the country.

On the 30th of July, the Presbytery of Indianapolis installed Rev. David Stevenson pastor of the Third church of Indianapolis, and licensed Orlando Clark to preach the Gospel.

Rev. J. T. Burrill has resigned the rectorship of Christ church, Quincy, and accepted the chaplaincy of the House of Correction, South Boston. His residence is still in Quincy, where all communications may be addressed, as heretofore.

FOREIGN.

The U. S. mail steamer Humboldt arrived here on Monday with European news to Sept. 1; and the British mail steamer Niagara arrived at Halifax on Tuesday, with news to Sept. 3.

In consequence of the return of fine weather for harvesting, the price of breadstuffs had rather declined. Cotton is firm and in demand. Trade generally prosperous. The last arrivals from Australia brought 69,000 ounces of gold, throwing California quite into the shade

The British troops in Burmah were healthy, and were about to be reinforced preparatory to a general advance upon Ava, to take place in November.

This packet brings little political news of importance from Great Britain. It was freely understood that the Liberty party movement was gaining with both governments, the English cabinet having withdrawn the objectionable shape of its former pretensions.

The cholera was pursuing its march westward through all parts of the European dominions of Prussia. The accounts of the spread of the disease are more and more unfavorable.

Mount Etna, in the island of Sicily, became suddenly fiercer eruption took place, which has not been surpassed by any within the last 40 years. It was feared several villages would be destroyed by the stream of lava.

The Spanish elections for Cortes passed generally devoid of incident. In France, the movement, fomented and encouraged by the government, for producing an early establishment of the empire, was progressing rapidly, and an imperialist regime is apparently not far distant.

The tonnage of ships advertised to sail in September from England and Scotland for Australia amounts to 80,000 tons—enough to carry 15,000 people.

Greece.—The Geneva correspondent of the *Newark Daily Advertiser* puts a different aspect on the case of Rev. Jonas King, from that which was circulated by the London papers. In his letter of August 23, he says—

" The controversy at Athens concerning the treatment of the American missionary, Dr. King, appears to have been adjusted without difficulty by Mr. Marsh, the U. S. minister to Constantinople. The steam-frigate San Jacinto was sent for him while the Cumberland remained at the Piræus. On reaching Athens he sought an interview with the Queen (regent during the absence of the King, who is hunting his fortune in Germany), in which he understood that Dr. King's claims were conceded. Her Majesty is a clever little person, and quite as quick for affairs as her Bavarian spouse. Mr. Marsh soon after the negotiation, left in the San Jacinto for Trieste, and will visit Venice and Italy on his route to Constantinople."

EDUCATION IN TUSCANY.

The Grand Duke has issued a decree on the subject of Education, both primary and secondary.

" A primary school is instituted in each commune, and a secondary school in every town having a population of 4,000 souls. There is also to be a Lyceum at each of the following towns, viz.:—At Florence, Lucca, Leghorn, Pisa, Sienna, and Arezzo, and a gymnasium at every town where a public institution specially destined to literary studies at present exists. The most curious portion of the decree is yet to be quoted. Private instruction is free, but is *under the surveillance of the government* as to the soundness of the doctrines taught, and in the subjection of the laws of the bishops. The public schools are placed under the care of the minister of public instruction, and as far as concerns religious teaching under episcopal superintendence.

The Papal dominions furnish the following curious intelligence, showing at once the spirit of the people and of the government:

" Four persons were shot at Forli, on a charge of killing a man named Romanini, by throwing stones at him; but, notwithstanding the sentence of the court-martial, the majority of the inhabitants of Forli were of opinion that two of them were not only innocent, but had proved it. As a manifestation of public opinion in this affair, the theater was deserted on the 24th ult., and on the following day the shops were kept closed. The delegate at Forli, seeing this, issued the following notification in the afternoon of the 25th:—

" ' The Delegate of the City and Province of Forli:—It is not to be tolerated that the shops and warehouses should remain any longer closed. Therefore we enjoin all merchants, shopkeepers, and speculators whatever of Forli immediately to open their shops, on pain of the most rigorous punishment. This order must be complied with by five o'clock this evening.—From our residence, June 25, 1852. The Apostolical Delegate, G. MILESI.'

" It would seem, however, that this order did not generally produce the desired effect, for three days afterwards the Austrian military commandant issued a notification, imposing various fines of from 15f. to 200f. upon 72 merchants and shop-keepers who had not complied with the delegate's order; the said fines to be paid within two days on pain of arrest."

MORE IRISH OPPRESSION. A FISHERY QUESTION.

The *Galway Packet* gives, without remark, a very Irish fact; which exhibits one of many similar forms of " oppression" under which unhappy Ireland suffers, and at the same time shows a " curious coincidence" in the matter of fisheries. The Scotch—those British Yankees—are oppressing the Irish, just as the active men of the East " oppress" the protected and bounty-fed fishermen of the Colonies. The fact is briefly recorded by the *Packet* thus:—" Herrings from Scotland are now importing into Galway, and our fishermen of the Claddagh, who should be our purveyors, are at this hour in a pitiful state of destitution." They won't go to the fish and the fish won't come to them; and all, no doubt, because of British misgovernment.

THE LAST OF THE PROVINCIALS: A MEMO FOR THE OLD BAY STATE.

Sir John Wentworth Loring, a native of the old Bay State, died last week in the Isle of Wight, full of years and honors. He was born in Massachusetts, in the memorable year 1775, his father, Joshua Loring, being permanent high-sheriff of the " province"; and his grandfather commanded on the lakes of Canada long before the war of Independence. At a very early age, Sir John entered the royal navy and earned a brilliant reputation by courage, energy and enterprise during the whole period of the war. Sir John was admiral of the blue, and was invested with two orders of knighthood. The old Admiral was, probably, the last of the colony-born men who attained distinction in the service of mother country, and no doubt has outlived all in the " province" to whom his name and family were known.

AGRICOLA.

The Potato Crop in Canada.—We regret to learn that complaints of failure in the potato crop are becoming very general in this vicinity. From all we can hear upon the subject, it is evident that although the disease has just made its appearance, the failure will be complete in many places."—*Hamilton Spect.*

Peru.—The *Journal of Commerce* has information which it says seems to be " from a perfectly reliable and authentic source," that the Peruvian government is resolved to " go to the death for the dung," and is concentrating a large force, by the aid of British steamers, to defend the Lobos against the shovels of the Yankees. A special minister has arrived in this country to try and negotiate. He will find our government as anxious as his own for a settlement,—having already countermanded the orders to the naval squadron to protect our ships. The whole affair is discreditable to our republican statesmen.

OUR MINISTER AT BUENOS AYRES.—Mr. Pendleton, the American Minister at Buenos Ayres, it appears lately interceded with General Urquiza on behalf of Dr. Alsina and family, who had been ordered to leave the country on a notice of twenty-four hours. The letter of Mr. Pendleton was written in a touching style, and was so effective that General Urquiza immediately revoked the sentence of banishment, and not only permitted Alsina and family to remain in the country, but also several others who had likewise been sentenced to banishment. Mr. P. did not intercede in his official capacity, but as a personal friend of Urquiza.—*National Intelligencer.*

We are pleased to add to this an American testimony in favor of the clemency and forbearance of Gen. Urquiza:—

It is understood that Mr. Schenck, our Minister to Brazil, has proceeded to the La Plata, by order of the President of the United States, to represent our government in the negotiations pending there. His arrival preceded that of either the French or English envoy.

GENERAL NEWS.

From California.—The mail steamer Illinois arrived on Sunday, with the San Francisco mails to Aug. 14, and $1,370,000 in gold. Trade was dull at San Francisco, but large expectations are held of gold from the autumn and winter work at the mines. The decisions of the Land Commissioners are in favor of the old titles and adverse to the squatters, and if sustained, will secure immense fortunes to the holders of the Spanish claims. Emigrants across the plains are arriving in large numbers. The quartz mining business is held to be highly promising—one company at Grass Valley having already realized $80,000. Mr. Gilbert, late M. C, who fell in a duel, had his funeral sermon preached by Rev. T. D. Hunt. Another duel had been attempted, with Colt's revolvers for weapons. The passeng

The Independent.

For the Independent.

IN SPIRIT AND IN TRUTH.

Doubtless we in this age and this land, cannot understand the feelings with which some of the Jews listened to the words of our Savior, as he discoursed to them of that new and spiritual religion which he came to inculcate and establish; and they, while they wondered, could not comprehend the length and breadth of the doctrine he taught. They were educated under the old ritual dispensation; to their minds religion had become, in no small measure, a thing of forms and ceremonies. From childhood they had become accustomed to the magnificent and awe-inspiring processes of the ordained worship. Knowing this outward formula to have been established of God, to have received the sanction of His approval, and believing themselves to be the God-adopted, and Heaven-protected people, it is not strange, considering the tendencies of human nature, that they came at length to accept the symbol as the thing symbolized, the formula as the thing signified. Thus all their notions of religion had at length become bound up in a cloak of materialism; to them religion had lost its real nature, the conception of its true spirituality had departed from their minds and hearts; and they had accepted in place of the vital kernel, the dead and famishing husk. With them righteousness was a thing of outward performance; they believed, or endeavored so to persuade themselves, that the exact doing of the ritualities prescribed by Moses completely absolved them from any further responsibilities. Hence it was that they became whited sepulchers, because they knew not, or would not know that God is truly worshiped only as a Spirit, that the genuflections of the body, if they are not prompted by the profounder homage of the heart, are but an insult and mockery. And thus with long prayers and broad phylacteries they trusted in themselves to salve over their extortions; supposing that they might with all impunity devour widows' houses, so they were exact in the tithes of mint, anise and cummin. But now a new prophet arose, who boldly struck at the foundations of their self-righteousness, declaring to them they had utterly mistaken the tenor of the worship God required at their hands, that they had perverted the use intended of the forms and ceremonies, putting them in the place of the substance they should have imaged forth —telling them, as one having authority, that outward rectitude, when it cloaked over inward iniquity, was only efficacious to bring upon them a deeper and more dreadful retribution. We cannot fully appreciate the feelings with which they must have listened to those words, but it does show us very plainly why they were so anxious to put Him to death who thus aroused their consciences, and poured a flood of liberating light on the minds of those on whom they had fattened. They saw their occupation going, and while they were enraged that the people should be able to shake off their bonds, their own consciences ceased not to respond to His appeals and threatenings; and doubtless they hoped if He were once crushed, that all things would revert to the good old way, and the tumult within and without would be hushed forever. But alas for the vain, deluding hopes they indulged; they knew not against whom they were contending.

These words, "In spirit and in truth," sounded out on the plains of Samaria, have not ceased to reverberate in the hearts of men during these two thousand years that they have been in the world; continually have they declared war against all Pharisaical professors, and continually given comfort and joy to the humble, devout believer. The Jewish Pharisee was not the last specimen of the hypocrite of that kind the world has seen: he was but a type which human nature everywhere puts forth, and in this our day he is as vital and active as in those; and he has gone just as far aside the true Gospel, and with much less excuse. Though from our circumstances, we are in no danger from the materializing tendencies of a national ritual, we have none the less need that the spiritual upon us, lest we forget, amidst the stir and bustle of the world, that God is worshiped acceptably only in spirit and in truth.

THETA.

For the Independent.

THE CALORIC SHIP—ERICSSON.

"THE ERICSSON" is externally a first class steamship, perhaps a trifle neater, trimmer, and more graceful than usual. Seemingly a steamship; the same contrast of black and gold, the same high-arching paddle boxes revealing the red iron wheels and floats, the same half-way preparation for canvas. But really and within, what strange work! No steam, and no boilers to make steam, and no place to put them if they were wanted. No smoke, and no chimneys worth naming. No more hiss and roar, no more explosion. Hereafter all is to be dry and still —this is the Caloric Ship. A costly experiment truly, and, if successful, destined to work an entire revolution in mechanics—nothing less than an entire disuse of steam as a motor.

There is something sublime in the daring displayed in this undertaking. A single invention entering the lists and challenging the perfected work of ages. It is Ivanhoe at Ashby—all alone and unexpected, defying Bois Guilbert to mortal combat. The daring wins attention and commands intensest, interest.

The marine steam-engine is the result of years of experiment and study, and consequent progress. A very few years ago no workshop in the world would have dared undertake such massive work. Castings of forty tons' weight and complicated to the last degree; shafts of wrought iron welded up big as a pine tree; cylinders large enough for a comfortable bed-room. Had any man dared devise the work and execute the drawings, no shop could have satisfied the conditions. But now, by short and slow and easy steps every dimension has been increased inch by inch, until at last our engines seem like the very wheels and machinery of nature. We build iron caverns, pour in an ocean and set them over volcanoes, and modestly call them boilers and furnaces, as it were a mere device to boil eggs withal.

A pair of first-class side-lever marine engines slowly swinging their immense proportions to and fro in ponderous silence, approach as near to sublimity as it is lawful for the work of man to come. He that can look upon them with no emotion of awe, and no thrill of apprehension, will do well to be anxious at once about his soul.

Notwithstanding this, and unabashed by the imperial renown and majesty of the modern engine, there is come an unknown champion into the lists to dispute the empire and claim the first rank to itself. Not by slow steps of progress does it propose to rise to dominion. Not by a long apprenticeship or slavery to pumps, mills, ferries and river boats, the steps by which steam attained to royalty; not so will the caloric engine win its way. All or nothing. All at once, or nothing.

And so the hull is builded, and launched, such a hull as has never before been set afloat, for beauty, strength and costliness. Her register is over two thousand tons;—there are not ten steamers in the world larger than she, and not one of equal workmanship in respect of seaworthiness and strength.

Her engines are built with the same elegance and precision that we should anticipate, were they the fiftieth instead of the first of their kind. Four huge cylinders, each thirteen *feet* in diameter (ninety-six inches is the largest diameter the writer ever saw given to a steam cylinder) are to be set in a line along the keel. Under each is a little furnace, having two small fire doors, each furnace capable of holding perhaps three or four bushels of coal. A ton of anthracite will start them all! Each pair of cylinders constitute an engine. Their united power is transmitted to a single crank upon the main shaft. The agent that is to give motion is AIR, expanded by the heat of the furnaces already named. The detail of valves, &c., must be, in effect, identical in all reciprocating cylinder engines, whatever be the motor. In the caloric engine, the valve chests are just like those in use on the ordinary "*beam-engine*." In a word, the caloric engine is a steam engine made to go by elastic expansive air at a low pressure, instead of elastic expansive steam at a higher pressure. Hence the necessity of so many and so enormous cylinders; for the pressure upon each square inch of piston-head being less than in a steam engine, of course the area, or number of square inches, must be increased by the same ratio or factor that measures the decrease of pressure, if we would secure equivalent effects in the two cases. This is done by four-folding the area of each cylinder, and by doubling their number. Four thirteen foot cylinders, with a pressure of one pound to the inch, friction aside, will yield as much power as one cylinder, seventy-eight inches in diameter, with *sixteen* pounds pressure to the square inch.

The advantages claimed for the caloric engine are imposing.

1. Economy of space. A moment's inspection justifies and admits this claim.

2. Safety from explosion and accident. This, too, is undeniable.

3. Incidental ventilation for the entire ship, since it is proposed to draw the supplies of air from the ship's hull. This, also, seems indisputable.

4. Economy in first cost. The engine is about equal in cost to a steam engine, and hence saves the cost of boilers, having no use for them.

5. Economy in running, requiring but one-fifth the men. This remains to be proved.

6. Lastly and chiefly—Economy in fuel; a saving of nine-tenths, or at least four-fifths the fuel ordinarily consumed by steam engines of equal power. This remains to be proved.

Will the engines fulfill the inventor's expectations? Will they work? A tough question. The writer cannot hasard an opinion, not having seen the soul of the invention—"The regenerator," as the inventor has christened it—an attachment sustaining the same relation to a caloric engine, that the "condensor" does to a steam engine.

There is no question as to whether air will expand by heat; expanding, it will drive a piston, no doubt; about these elemental postulates there can be no question. Moist air will expand by higher ratios than dry air; but even dry air will increase its volume over ten per cent. by receiving 90 degrees of heat; ordinary atmospheric air increases its volume fifty per cent. between zero and the boiling point (Eneye. Met. Pneumat. §§ 20-21).

But the question, Can air be *quickly* heated and *quickly* cooled, can it be made to shrink in the cylinder *instantly*, as steam does when it escapes into the condenser? this is a question which the writer cannot answer. Capt. Ericson's "regenerator" is intended to accomplish this. The "regenerator" is to heat the air as it rushes into the cylinder, and cool the air, or receive back the heat, (all but 30 or 40 degrees lost by radiation,) as the air makes its escape. Furthermore, it is to discharge this office *promptly, instantly*, so that the slenderest volume will, on entering, become round and stout and portly as an alderman—but on retiring, unlike the alderman, will disgorge its gettings and go forth slim as it came, and leave its heat and sudden portliness for the next occupant.

The furnaces have need to supply only the little loss of thirty degrees or so, out of four or five hundred which the air receives by inheritance from its predecessors—merely the leakage by radiation.

Such claims as these excite skepticism. They do not necessarily involve an absurdity, and if the "regenerator" will do what it is claimed to be doing already, in an experimental engine, *then*, beyond a question, the caloric engine will work, and the days of steam are numbered.

A few weeks will settle the question. "THE ERICSSON" is afloat, and her engines are well nigh complete. Expectation is on tip-toe.

B.

Butler—Wayland.

Those who had been skeptical and whose faith in Christianity, as a divine system, were entirely removed by reading Butler's Analogy. He reasoned thus:—"The Gospel being true, I am a lost sinner, and need just such a Savior as Jesus Christ." He pursued the subject until he found peace in believing.

A young lady who had been educated in the iciest form of Unitarianism, while studying Butler's Analogy at school, became "intellectually convinced" of the truth of the evangelical system, and, by a similar course of reasoning, was led to see her own sinfulness, and to repair to the cross for pardon and peace. She is now a follower of Christ.

A young man, also a Unitarian, who had often boasted that the precepts of the Bible were his rules of conduct, a short time since read Dr. Wayland's Elements of Moral Science. Some parts, he was very confident, took higher ground than the Bible. To be sure of his position he read the New Testament with care, and to his surprise, he found that this was not the case. He was fully sustained, but also that he had never understood the morality of the Scriptures. Still further, he found those doctrines which he had ever rejected, clearly taught by Christ and his apostles, and that out of them grew the whole code of moral precepts. His inquiries led to his conversion, and he is now active in building up the faith which he once hated.

A lady, who is at the head of a distinguished school, recently informed the writer of this, that she had for several years, annually taken a class through both Butler and Wayland, and in no instance without cases of conversion traceable directly by God's blessing upon the truths therein contained.—*Watchman and Reflector.*

Household Music.

One evening, taking my little boy, a child of two and a half years, in my arms, to lull him to rest, as have fond mothers since the world began, I took up a book of simple nursery rhymes, and some one had left on my table, containing the words and music on opposite pages. As I listlessly turned the leaves, and carelessly hummed the music, I heard a soft sigh from my child; but, without apparently noticing him, I sang on, when deep tears welled out from beneath his closed eyelids; but still I sang, till, nestling closer to my bosom, the little fellow half whispered, his voice broken by sobs. "Oh, mamma, *don't* sing that!" Surprised at the circumstance, I sought for the cause. Examining the book, I found I had been humming the well-known air by Sir J. Stevenson, the Vesper Hymn. I knew no association connected with the air that could awaken such emotion in my boy; the words were entirely commonplace, and could not have been the cause; and to determine that question, many weeks after, under like circumstances, I again sang the same air to words totally different, but the same result followed.—first, the silent tear, then a burst of mournful weeping.

Often and often have I heard the power of music denied or ridiculed, but never a thought of this incident. Tell us, ye wise utilitarians! dwells there not a potent spell in an art that can work effects like these? Tell us, ye learned metaphysicians! what subtler cords vibrate in the human heart, than answer to its touch? Oh, ye mothers! sisters! prize your lovely gift, and by it weave strong bands, wreathe golden chains binding in one loving circle the dwellers at your hearth-stone.

Oh, ye parents! ye who bend daily at the altar of devotion, lose not the holy influence of this "most sweet" accompaniment: let with your morning orisons—let with your evening sacrifice ascend the voice of praise to the Highest! "for praise is comely, and it is good to sing praises unto our God!" Yea: with the royal psalmist let us say, "I will sing praises while I have being."

Who does not feel and acknowledge the power of the human voice? In whose memory—how thickly overpiled it may be with a long life's gathered incrustations, with the thick layers of a stern life's realities—down, deep down in the heart's recesses,—dwells there not the echo of a mother's Lullaby—the remembrance of sweet hymns heard in earliest years? In "visions of the night," in dreams of long-gone times and scenes, they come to us like whispers of distant lutes, like the harmony of soft chords, such as one conceives the angels love to harp.

Because the influence of music is not measurable by a mathematical scale, is not reducible to a logarithmic expression, too many deem its power a fiction of poets and dreamers; but, parents! surrounded by young, impressible minds, reject so false an estimate, and despise not the moulding power you may exert on plastic hearts by your tuneful praises of the "Lord of Hosts."

Silently and unseen, perhaps, you shall plant a seed that "after many days" shall prove a gentle chord to lure back to paths of peace and virtue a wayward, erring child, who, though widely straying, shall, in some silent watch, hear the still whisper of a reproving conscience, floating in, as it were, upon his soul's ear, in tones of an old familiar melody—

"Return, oh wanderer! return,
And seek an injured Father's face."

What a reward! what notes of rapture shall sound from the redeemed over one so reclaimed!

It needs no great skill in the *science* of music for this office in social worship. Sing the old airs and melodies your grandsires sang. The older, simpler, perhaps the dearer. They have the charm of associations of your own early days. They are linked with sweet memories of those, perhaps, who have long sung nobler songs, long struck golden lyres. There's no melody on earth so perfect as the blending of kindred voices. Gather, then, your households, and attune their hearts and voices to sing "the song of Moses and the Lamb." What medium more fitting by which to celebrate the praises of a Savior such as ours—to extol a love so ineffable as His? Daily let our voices "beat the heaven-ward flame," preparing us to join the seraph-choir, if at last we be permitted to

"Soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes that are divine."

LAURA.

—Musical Review and Advocate.

Heaven.

BY MRS. SOUTHEY.

Oh, happy, happy country! where
There entereth not a sin;
And death, who keeps its portals fair,
May never once come in.
Nor grief can change their day to night;
The darkness of that land is light;
Sorrow and sighing God has sent
Far thence to endless banishment;
And never more may one dark tear
Bedim their burning eyes;
For every one they shed while here,
In fearful agonies,
Glitters, a bright and dazzling gem,
In their immortal diadem.

The True Gentleman.

'Tis he whose every thought and deed
By rule of virtue moves;
Whose generous tongue disdains to speak
The thing his heart disproves.

Who never did a slander forge,
His neighbor's fame to wound;
Nor hearken to a false report
By malice whispered round.

Who vice in all its pomp and power
Can treat with just neglect;
And piety, though clothed in rags,
Religiously respect.

Who to his plighted word and trust
Has ever firmly stood;
And though he promise to his loss,
He makes his promise good.

Whose soul in usury disdains
His treasure to employ;
Whom no rewards can ever bribe
The guiltless to destroy.

Barnum's Rules for Success in Business.

We copy another chapter from Freedley's "Practical Treatise on Business." The name of Mr. Barnum, will secure for it an attentive perusal:

EDWIN T. FREEDLEY, ESQ.

DEAR SIR:—I can scarcely expect to offer anything new on the subject proposed, but will name a few rules that I am convinced, from experience and observation, must be observed in order to insure success in business.

1st. *Select the* KIND *of business that suits your natural inclinations and temperament*—Some men are naturally mechanics; others have a strong aversion to anything like machinery and so on; one man has a natural taste for one occupation in life, and another for another. "I am glad we do not all feel and think alike," said Dick Homespun, "for, if we did, everybody would think my gal, Sukey Snipes, the sweetest creature in creation, and they would all be trying to court her at once."

I never could succeed as a merchant. I have tried it unsuccessfully several times. I never could be content with a fixed salary, for mine is a purely speculative disposition, while others are just the reverse, and therefore all should be careful to select those occupations that suit them best.

2. *Let your pledged word* (that is, performing it with the most rigid promptness) *be inviolate.* Nothing is more sacred than a man's word. Character, the name of always doing as he agrees, and that for the moment. A strict adherence to this rule gives a man the command of half the spare funds within the range of his acquaintance, and always encircles him with a host of friends, who may be depended upon in almost any conceivable emergency.

3d. *Whatever you do, do with all your might.*—Work at it, if necessary, early and late, in season and out of season, not leaving a stone unturned, and never deferring for a single hour that which can just as well be done *now*. The old proverb is full of truth and meaning, "Whatever is worth doing at all, is worth doing well." Many a man starves in the midst of plenty, because he does *thoroughly*, while his neighbor remains poor for life, because he only *half* does his business. Ambition, energy, industry and perseverance are indispensable requisites for success in business.

4. *Sobriety. Use no description of intoxicating drinks.*—As no man can succeed in business unless he has a *brain* to enable him to lay his plans, and *reason* to guide him in their execution, so no matter how bountifully a man may be blessed with intelligence, if his brain is muddled, and his judgment warped by intoxicating drinks, it is impossible for him to carry on business successfully. How many good opportunities have passed, never to return, while a man was sipping a "social glass with his friend." How many a foolish bargain has been made under the influence of the *nervine*, which temporarily makes its victim so *rich!* How many important chances have been put off until to-morrow, and thence forever, because the wine-cup has thrown the system into a state of lassitude, neutralizing the energies so essential to success in business. The use of intoxicating drinks as a beverage is as much an infatuation as is the smoking of opium by the Chinese, and the former is quite as destructive to the success of the business man as the latter.

5th. *Let hope predominate, but be not too visionary.*—Many persons are always kept poor because they are too *visionary*. Every project looks to them like certain success, and therefore they keep changing from one business to another, always in hot water, and always under the harrow." The plan of "counting the chickens before they are hatched," is an error of ancient date, but it does not seem to improve by age.

6th. *Do not scatter your powers.*—Engage in one kind of business only, and stick to it faithfully until you succeed, or until you conclude to abandon it. A constant hammering on one nail will generally drive it home at last, so that it can be clinched. When a man's undivided attention is centered on one object, his mind will continually be suggesting improvements of value, which would escape him if his brain were occupied by a dozen different subjects at once. Many a fortune has slipped through men's fingers by engaging in too many occupations at once.

7th. *Engage proper employees.* Never employ a man of bad habits, when one whose habits are good can be found to fill his situation. I have generally been successful in fortunate in having faithful and competent persons to fill the responsible situations in my business, and a man can scarcely be too grateful for such a blessing. When you find a man unfit to fill his station, either from incapacity or peculiarity of character or disposition, dispense with his services, and do not drag out a miserable existence in the vain attempt to change his nature. It is utterly impossible to do so. "You cannot make a silk purse," &c. He has been created for some other sphere; let him find and fill it.

8th. *Advertise your business. Do not hide your light under a bushel.*—Whatever your occupation or calling may be, if it needs support from the public, *advertise* it thoroughly and efficiently, in some shape or other, that will arrest public attention. I freely confess that what success I have had in life may fairly be attributed greatly to the public press than to nearly all other causes combined. There *may* possibly be occupations that do not require advertising, but I cannot well conceive what they are. Men in business will sometimes tell you that they have tried advertising, and that it did not pay. This is only when advertising is done sparingly and grudgingly. Homœopathic doses of advertising will not pay perhaps—it is like half a potion of physic—making the patient sick, but effecting nothing. Administer liberally, and the cure will be sure and permanent. Some say "they cannot afford to advertise"; they rather—they cannot afford *not* to advertise. In this country, where everybody reads the newspapers, the man must have a thick scull who does not see that these are the cheapest and best medium through which he can speak to the public, where he is to find his customers. Put on the *appearance* of business, and generally the *reality* will follow. The farmer plants his seed, and while he is sleeping his corn and potatoes are growing. So with advertising. While you are sleeping or eating, or conversing with one set of customers, your advertisement is being read by hundreds and thousands of persons who never saw you, nor heard of your business, and never would, had it not been for your advertisement appearing in the newspapers. The business men of this country do not, as a general thing, begin to appreciate the advantages of advertising thoroughly. Occasionally the public are aroused at witnessing the success of a Swaim, a Brandreth, a Townsend, a Genin, or a Root, and express astonishment at the rapidity with which these gentlemen acquire fortunes, not reflecting that the same path is open to all who *dare* pursue it. But it needs *nerve* and *faith*—the former to enable you to launch out thousands on the uncertain waters of the future; the latter to teach you that, after many days, it shall surely return, bringing an hundred or a thousandfold to him who appreciates the advantages of printer's ink properly applied.

9th. *Avoid extravagance; and always live considerably within your income, if you can do so without absolute starvation!*—It needs no prophet to tell us that those who live fully up to their means, without any thought of a reverse in life, can never attain a pecuniary independence. A brief reference to my own history may, perhaps, serve to illustrate this part of the subject. By the death of my father in 1826, I was thrown upon the world at the age of sixteen, dependent entirely upon my own resources for support. I never found any difficulty in *making* money, but the thought did not occur to me (during fifteen years), of trying to *save*. At one time, when lotteries were lawful in my native state (Connecticut), I was extensively engaged in the sale of tickets, and my profits were enormous, sometimes as high as five hundred dollars per day—but I thought very little of trying to lay up money; I could always easily manage to expend my income, let it be ever so great.

In 1841, I purchased the American Museum in New York, without a dollar, for I was not worth a dollar in the world. But I was never disheartened; I always felt that I could make money fast enough, if I only set my mind to it. I remember meeting a friend in Broadway a few weeks before I came in possession of the Museum.

"Well," says I, "Mr. A., I am going to buy the American Museum."

"*Buy it!*" says he, for he knew I had no property. "What do you intend buying it with?"

"Brass," I replied, "for silver and gold I have none."

It was even so. Everybody who had any connection with theatrical, circus, or exhibition business, from Edmund Simpson, manager of the Old Park Theater, or Willian Niblo, down to the most humble puppet-showman of the day, knew me perfectly well. Mr. Francis Olmsted, the owner of the Museum building (now deceased), a noble, whole-souled man as one often meets with, having consulted my references, who all concurred in telling him that I was a "good showman, and would do as I agreed," accepted my proposition to give security for me in the purchase of the Museum collection, he appointing a money-taker at the door, and crediting me, towards the purchase, all the money received after paying expenses, allowing me fifty dollars per month for myself, to support my family, consisting of a wife and three children. This was my own proposition, as I was determined so to live that six hundred dollars per annum should defray all the expenses of my family until I had paid for the Museum; and my treasure of a wife (and such a wife *is* a "treasure") gladly assented to the arrangement, and expressed her willingness to cut the expenses down to $400 per annum if necessary. One day, some six months after I had purchased the Museum, my friend Mr. Olmsted happened in at my ticket-office, at about 12 o'clock, and found me alone, eating my dinner, which consisted of a few slices of corned beef and bread that I had brought from home in the morning.

"Is this the way you eat your dinner?" he inquired.

"I have not eaten a warm dinner since I bought the Museum, except on the Sabbath," I replied, "and I intend never to eat another on a week-day until I get out of debt."

"Ah! you are safe, and will pay for the Museum before the year is out," he replied, slapping me familiarly on the shoulder; and he was right, for in less than a year from that time I was in the full possession of the Museum as my own property, every cent paid out of the profits of the establishment. Had I been less economical, and less *determined*, my expenses would have kept pace with my income; I should have lost much valuable time, my present situation would probably have been very different from what it is.

Men and women, economize. Nothing is too trifling, no matter how small the amount, whim and caprice, will find it hard at first to cut down their various unnecessary expenses, and will be a great self-denial to live in a smaller house than they might have been accustomed to, with less expensive furniture, less company, less costly clothing, a less number of balls, parties, theatre-goings, carriage-ridings, pleasure excursions, cigar-smokings, liquor-drinkings, &c. &c. &c.; but, after all, if they will try the plan of laying by a "nest-egg," or, in other words, a small sum of money, after paying all expenses, they will be surprised at the pleasure to be derived from constantly adding to their little "pile," as well as from all the economical habits which follow in the pursuit of this peculiar pleasure. The old suit of clothes, and the old bonnet and dress, will answer for another season; the Croton or spring water will taste better than champagne; a walk will prove more exhilarating than a ride in the finest coach; a social family chat, an evening's reading in the family circle, or the hour's play of "hunt the slipper," and "blind man's buff," will be far more pleasant than a fifty or a five hundred dollar party, when the reflection on the *difference in cost* is indulged in, by those who begin to taste the *pleasures of saving.*

Thousands of men are kept poor, and tens of thousands are made so after they have acquired quite sufficient to support them well through life, in consequence of laying their plans of living on too expensive a platform. Some families in this country expend $20,000 per annum, and some much more, and would scarcely know how to live on a smaller sum. Prosperity is a more severe ordeal than adversity, especially sudden prosperity. "Easy come, easy go," is a true and true proverb. *Pride*, when permitted full sway, is the great undying canker-worm which gnaws the very vitals of a man's worldly possessions, let them be small or great, hundreds or millions. Many persons, as they begin to prosper, immediately commence expending for luxuries, until in a short time their expense swallow up their income, and they become ruined in their ridiculous attempts to keep up appearances, and make a "sensation."

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BRIDGEPORT, CONN., June 28, 1852.

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